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Christian Courier

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Reformers hammer signs for political overhaul

But biblical norms still missing, some say

PHOTO: COURTESY NICK LOENEN

Former B.C. Social Credit MLA and current Reform candidate Nick Loenen (l.) explains a point to constituent George Wood

Irene Bom

MISSISSAUGA — Call it the "Reform" connection.

Whatever the reason, the Reform Party led by evangelical Christian Preston Manning is drawing strong support from many Reformed Christians.

In fact, several "double Reformers" are staking green-and-blue campaign signs with their names in ridings across the country.

And many members of congregations are behind them, they say.

"There's a very strong Christian flavor to the party," says John Veenstra, member of Clarkson Christian Reformed Church and Reform candidate in Mississauga South, Ont.

"We're touching a real nerve here," he claims, adding that party policies "fit well" with his Christian beliefs.

Veenstra joined the party "on the spot" after a party organizer outlined Reform's tough stand on government spending and proposals for grassroots input into party decisions at a meeting four years ago.

Referendum policy alienates

But he admits that the party's policy to decide controversial moral issues by national referenda has alienated other Christians, who criticize the party for lacking leadership and being pragmatistic.

"I've had calls from prolifers, and if I don't pledge to call for the recriminalization of abortion, they say thanks and hang up," says Veenstra, who admits that the issue is a "continuing sore point" for him.

In what Veenstra calls an attempt to "salvage democracy," the Reform Party is pushing for free votes in the House of Commons and an MP recall system in addition to nationwide referenda.

John van der Veen, Elgin-Norfolk riding Reform candidate and member of Knox Presbyterian Church in St. Thomas, Ont., claims that such policies "let democracy rule" and that the alternative of ignoring the voice of the majority by not holding referenda is "far worse."

Van der Veen says he's

See **VANDEZANDE** *p.2...*

They put smiles on Russian faces

Bert Witvoet

ST. CATHARINES, Ont. — They were eight women and nine men and they travelled to Moscow to start a Christian lay movement there. They call themselves Koinonians, they live on both sides of the Niagara River that separates Canada and the U.S. and they come from six different denominations.

Bonnie Vrieswyk, a member of Jubilee Fellowship Christian Reformed Church in St. Catharines, was one of them. "Koinonia is unknown to Russians," says Vrieswyk. But a two-week stay by her and her companions changed that for about 20 Russian men and 40 Russian women, most of them recent Christians and members of the Pentecostal Church.

They did not realize that laypeople can actually take faith initiatives, says Vrieswyk. "But that's what Koinonia is all about."

She explains Koinonia as a lay movement that "creates small groups to encourage people in their walk with the Lord and in their attempt to transform their [social] environment."

Koinonia is no threat to any church, says Vrieswyk. "We tell people to be active in their own church. It would be an aid to any pastor in any church to have his members go to Koinonia."

Creating trust

Dick Penner, another Koinonian who went to Moscow and a member of the Central Gospel Temple in St. Catharines, sees the mission to Moscow as a way of assisting Russian Christians "in gaining a broader perspective of Christianity."

By that he means that Russian Christians are not used to working together with Christians from outside their own denomination. In countries like Russia there is no trust even between Christians of the same denomination, let alone between Christians from other denominations, asserts Penner. "Communism has done that to them."

Koinonia tries to break through that as it establishes study and action groups that incorporate evangelical Christians of all stripes, he says.

Talks and prayer

Both weekends they were there, the Canadians and Americans organized a men's and a women's program in the Ismailova Hotel, which is part of the Olympic Village Moscow built for the 1982 Olympics.

The group, with the help of donations received back home, paid for their own travel, their stay at the hotel, the stay of the

See **COME** *p.13...*

PHOTO: BONNIE VRIESWYK

Three sisters and their parents attended. The sisters were (from l. to r.) Nadja, Vera and Luba, or Hope, Faith and Love.

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Betrayal of pastoral trust.....p.12
Put on your Sunday suit, sinner!.....p.15

Thinkbit

"Child neglect has become endemic in our society."

Source: Dr. Paul Steinhauer, psychiatrist

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News

Vandezande urges Manning to 'come clean'

PHOTO:COURTESY JOHN VEENSTRA

Mississauga South Reform candidate John Veenstra with party leader Preston Manning

PHOTO: COURTESY JOHN VAN DER VEEN

Elgin-Norfolk Reform candidate John van der Veen drives Reform's economic policies home in Port Stanley

...continued from p.1

comfortable as a Christian in the party, but adds, "I don't really think of it in those terms. Reform is just the party that makes the most sense."

False dilemma

Richmond, B.C. Reform candidate Nick Loenen calls the "principled" versus "populist" debate a false dilemma.

"I don't believe that consulting people is acting against principles," says the former Social Credit MLA and running mate of Premier Bill Vander Zalm.

He calls Reform's proposals for grassroots involvement "a testimony to honesty and openness."

"We want to do away with oppressive regimes," adds Loenen, who says he "feels better" about Reform's positions on issues than those of the Citizens for Public Justice (CPJ), a group which he helped start in B.C. in the 1960s and 1970s.

But CPJ public affairs director Gerald Vandezande questions whether the party has been open enough in certain areas.

During a personal interview with Manning before the referendum, he told the leader that if he would not "come out of the closet" about his Christian beliefs, he "would leave the impression that faith is a private thing."

Closer to Trudeau

"Because he doesn't want consciously to be a Christian in the political arena, he pushes an ideology of individualism that has more in common with Trudeau than with biblical principles," says Vandezande, who has especially criticized the party for holding back on refugees and multiculturalism.

"He is not part of a community that thinks in terms of a Christian framework, and so he ends up not giving leadership," Vandezande notes.

John Redekop, a former Mennonite Brethren moderator and political scientist at Wilfred Laurier University in Waterloo, Ont., thinks that the claim that Manning should be more open about his faith "is a valid criticism," but points out that Canada's single-member district system, in contrast to those of certain European countries, almost encourages such pragmatism.

"To be strongly idealistic in a system like ours means that you will never win."

And in a minority coalition government, Reform's "blend of pragmatism and idealism would serve them well."

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Reform leaders still pull strings, says ousted candidate

Irene Bom

VANCOUVER — The former Vancouver Centre Reform party candidate is accusing the party of doing more preaching than practising when it comes to listening to the people.

Darren Lowe is running as a Christian Heritage Party candidate after a second nomination meeting this summer overturned his May 10 win.

While local riding officials cite the case as the first-ever example of candidate recall, Lowe claims he was the victim of a top-down decision to purge the party's image.

Lowe claims that local and national party officials wanted to oust him in favor of Asian-Canadian Diana Hu, the nominee who lagged just three votes behind him on the third ballot at the first meeting.

The local riding board called a second nomination meeting, won by the nominee that came in third in the original race, after Lowe refused to attend a caucus meeting in Ottawa.

Lowe says he refused because of the cost to the riding and because half of the lower-B.C. mainland Reform candidates had told him that they were planning not to attend.

Set up

He claims the special membership meeting which voted to replace him was "a set-up" and that he was given only a short time to respond to "widespread accusations."

"Many people told me privately that the party wanted to run Hu in the Prime Minister's riding to take away the stigma of the party being racist," Lowe claims.

But Vancouver Centre riding president Peter Shuley denies the charge that party leaders were pulling the strings and states that riding association members "made a fair and square decision."

"The national executive council told us that the decision would have to come from the members, and it did," claims Shuley, adding that the event "has shown the public that our candidates had better represent us, and that we're not afraid of recall."

Elected to manage in interests of all

Reform Party executive director Gordon Shaw admits that in the Don Valley West riding of Toronto, Ont., the executive council "did make the decision" to override the popular choice of the nomination meeting. The candidate was voted in at a poorly-attended nomination meeting and had "an extremely right-wing background," he says.

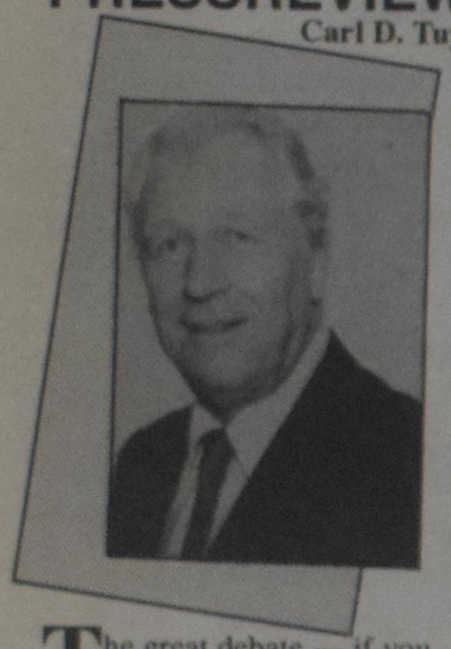
According to Shaw, the members of the executive council are elected and "charged with the responsibility of managing party affairs."

"The council has a responsibility to the interests of all party members across the country," he says. "We were concerned that the nomination in Don Valley West could adversely affect the smear on the party of being racist."

Comment

PRESSREVIEW

Carl D. Tuyl



The great debate — if you still remember it — was marked by brilliant and penetrating questions to which nobody responded with anything that even vaguely resembled an answer. Each candidate had this seemingly bottomless supply of outrage about an opponent's plans. At one time two of the participants took turns insisting the other was "the laughing stock of the nation." The undisputed winner of the affair was Ann Medina, who calmly controlled what sometimes became pandemonium. And who is minding the store in Ottawa, you ask? One wonders.

★ ★ ★

The National Citizens' Council, not my favorite bunch of political activists, did publish a little booklet that lights up the national landscape a bit. It reports on such government expenses as a $147,827 grant to study the function of lullabies in infant-directed music.

★ ★ ★

Quebec's Minister of Industry and Commerce, Gerald Tremblay, has decided to quit the race to succeed Premier Bourassa. Tremblay issued a statement in which he deplored "the disillusionment and distrust of everything political." He added something that might well have application beyond La Belle Province: "Quebec has become an every-man-for-himself society plagued by tax evasion, cigarette smuggling, black market labor, abuses and trickery. Lobbies and special interest groups have become extremely powerful and force the government into decisions which ignore the true needs of Quebecers." Hear, hear!

★ ★ ★

Our Right Honorable Prime Minister refused to let us know what the current deficit is, but Revenue Minister Garth Turner said that it is probably $3 billion higher than the anticipated $32.6 billion. And a billion, folks, is one thousand million. That amount in dollars will buy shoelaces for the population of the world, including Imelda Marcos, with a nice piece of change to spare.

★ ★ ★

The federal government needs your money. Now! They do collect 23 cents of every dollar we spend on gasoline, but they have a whole arsenal of other collecting methods. The stink of the week is the privatization of Terminal 1 and 2 at Toronto's international airport, which would ensure a whole lot of Tory big wigs a steady and significant income.

★ ★ ★

For those readers who have ordered a $612,000 XJ220 Jaguar I have good news: for a slight penalty of $183,000 you can cancel your order. Payment must be in cash.

★ ★ ★

And while you have your wallet out why not consider another $1,000, which will give you the privilege of meeting with Mr. Chretien. That's what the 200 guests of Senator Leo Kolber did. For their $1,000 they had a chance to chat with Numero Uno and also get a $450 tax deduction.

★ ★ ★

The following is a quotation from a restaurant in Poland: "Salad a firm's own make, limpid red beet soup with cheese dumplings in the form of a finger; roasted duck let loose." Give me a Big Mac.

★ ★ ★

This Russian "democrat" Yeltsin has some strange democratic ideas: when they vote against you, you call in the tanks and shoot'em.

★ ★ ★

The Pope is telling the bishops to lean on the parishioners not to use birth control. It will surely help the church along further on the way to irrelevancy. In this poor over-populated planet where the rich get richer and the poor get nothing and depend on U.N. relief, that encyclical was a real chalk squeaker.

★ ★ ★

The Chinese enriched the world with an underground nuclear explosion. And in order to clear the court books before the Chinese National Day holiday, about 100 convicts were executed across the country. Efficiency!

★ ★ ★

President Clinton is reviewing the U.S. policy in Somalia. After the recent loss of life by American soldiers, calls for a pull out get louder in Congress.

★ ★ ★

Peace in Palestine got a tenth of an inch closer to reality when Prime Minister Yitzhak Rabin and Arafat met in Cairo. And hesitant peace efforts are underway in Ireland, where negotiations involving the Irish and British governments and the outlawed Irish Republican Army through its political Sinn Fein wing might begin.

★ ★ ★

In Geneva, Robert Souria, the head of relief coordination at the United Nations Department of Humanitarian Affairs, said the latest figures concerning the earthquake in India pointed to a final death toll of 12,000 to 13,000 with about 120,000 people left homeless.

★ ★ ★

Poverty has hit Buckingham Palace: servants will no longer receive free soap, and chauffeurs and stable hands will have to pay for their own shoe repairs. It's tough times all over the world.

★ ★ ★

Only two countries in the world — the United States and Liberia — have yet to adopt the metric system.

★ ★ ★

And we conclude this week with another gem of Richard Lederer's collection of student bloopers; "Bach was the most famous composer in the world and so was Handel. Handel was half German, half Italian and half English. He was very large. Bach died from 1750 to the present. Beethoven wrote music even though he was deaf. He was so deaf he wrote loud music. He took long walks in the woods. He expired in 1827 and later died."

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

The gods of this age have failed us

Canadians have been complaining about their educational system for years. Parents convinced that their children are not getting a good education tend to blame teachers, principals, school boards and ministries of education.

But according to a *Globe and Mail* feature article (Oct. 2), Canadians should be looking more at the state of the children they send to school than at the pedagogy applied to these children. The real problem lies with the families and with society in general, the article suggests.

Much of the article is focused on what educators call the "40 per cent factor."

"Superintendents, principals and teachers accept as a rule of thumb that about four out of every 10 children they have on their rolls tote the baggage of some sort of subjective dysfunction," says reporter Michael Valpy. Interviews interspersed through the article back up his statement.

As a result of this 40 per cent factor, principals, especially in inner-city schools, are forced to spend a lot of time trying to make their schools safer and teachers spend an inordinate amount of time teaching their students social skills, Valpy reports. The upshot is that not enough learning goes on in Canadian classrooms.

Bruised and fragile families

We believe that the *Globe and Mail* article is on to something. The article paints a very grim picture indeed: "Schools in every community, to an unprecedented degree, are being expected to cope with physically and emotionally unhealthy children, neglected children, children whose parents lack the time and energy to be with them, substance-abusing children, children with minimum social skills, children from a vast range and variety of bruised, stressed, fragile families."

We Canadians should be deeply concerned. As a society we are obviously making very bad choices. When so many families are "bruised, stressed and fragile," something is very wrong in our society.

What has changed?

It's very difficult to name the disease when the whole body seems to be in a state of decline. As Christians we could say, the problem with this world is SIN. And, by gum, we would be right. But SIN does not explain why families were more successful in producing functional children in the '30s than they are in the '90s.

When I ask myself what really has changed between the first part of the 20th century and the latter part, I see millions of children sitting in front of television sets on Saturday mornings. I see no parent at home after kids come home from school and only one parent around on weekends. I see few of these families getting ready for church on Sunday morning.

I see the parent(s) working in an impersonal workplace or filling out cards at a manpower office. I see the family move into a strange environment every six years.

Around this insecure family I see a dangerous society that exhausts itself in providing individuals with rights and demanding little in return. I see blatant exploitation of sex, and enslavement to mind-altering substances. Around this family I also see groaning lakes, forests and fields.

A lot has changed since I was a kid. But the changes have not just *happened* to us. We have aided and abetted the process of deterioration by embracing false gods.

Widespread contamination

And so it has come to pass that in 1993 we are talking about the "40 per cent factor" in public schools.

"Well, that's the public school," Christian school supporters may say. "Our Christian schools still benefit from many intact families and fairly strong church communities." Christian educators tell me that they are working with something like a five to 10 per cent factor, which is manageable.

But it's hard to deny that we, too, have been contaminated with the spirit of our times. Some of our choices reflect it. One of the principals I talked to said the percent factor is increasing also in the Christian schools. Unless we take our task as marriage partners and parents more seriously, we, too, will slide into educational bankruptcy. Church, home and school, take heed! **BW**

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— provides opportunities for contact and discussion for the Christian community.

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Living without forgiveness, love, reconciliation

As I read a bulletin of the World Alliance of Reformed Churches called *Update*, I came across the following statement: "A Christian community is called to radiate a spirit of forgiveness, love and reconciliation. No society can live without this dimension. This might have been the most serious shortcoming of the Marxist society. We should not bow to the illusion that the principle of profit-making, efficiency and reckless competition is more human and somewhat closer to the biblical message. All our systems are being judged."

These are sobering words. According to the author, the most serious failure of Marxism was not its rejection of free enterprise but its lovelessness. By that standard our Western economic system fails too. Yet, except for the deregistered Communist Party, none of the parties bidding for power in the federal election is willing to acknowledge that (some are willing to admit that our political system is loveless but not that our economic system is).

Are we prepared to say that *all* our systems are being judged? Something to think about now that October 25 is upon us.

BW

Letters

David T. Koyzis

Across the Globe

A trustee or a bus driver?

During the last federal election campaign some of our students organized a candidates' debate in our college auditorium. After the participants' initial statements and responses, members of the audience were given the opportunity to pose questions. Not unexpectedly, someone stood up and asked where each of the candidates stood on abortion. On such controversial issues most politicians try to reveal publicly as little about their real convictions in as many words as possible. One of these attempts was especially notable.

The gentleman in question — let's call him Frank — laid the groundwork for his response by stating that Canada is a democracy, something with which his audience could scarcely disagree. And what does democracy mean? Rule of the people. Thus, reasoned Frank, if he were elected to represent Hamilton-Wentworth (which, incidentally, he was not), he would poll its citizens on their views of abortion and vote accordingly in the event of a free vote in the Commons. It was a clever move on his part. He avoided a straightforward response to a knotty question while affirming his supposedly impeccable democratic credentials. Still, his mostly Christian audience was not satisfied.

What is representation?

This episode nicely illustrates the fact that in a democratic political system different concepts of representation come into play. By *representation* we usually mean that someone legitimately claims to speak and act on behalf of someone else or of some group. But then things get more complex. Does the representative simply listen to the instructions of his constituents and act accordingly? Or does she act in what she believes is their best interest?

In 1774 the British conservative statesman, Edmund Burke, argued that a representative must be a trustee and not simply an agent of public opinion. Burke's words to his own constituents in Bristol are memorable: "Your representative owes you, not his industry only, but his judgment; and he betrays instead of serving you, if he sacrifices it to your opinion." His eloquence notwithstanding, Burke was subsequently repudiated by the voters of Bristol.

Senator Mark Hatfield of Oregon, well-known for his evangelical Christian convictions, told the voters of his state something similar: I must vote in accordance with my conscience and beliefs; if you disagree with me, you are free to elect my opponent in my place. In contrast to Bristol voters, however, Oregonians have repeatedly re-elected Hatfield to office. If they did not always agree with him on every issue, they nevertheless respected him and trusted his judgment.

Trust a valuable commodity

Which notion of representation ought we Christians to endorse? I must confess to preferring the Burkean notion of trusteeship to that which sees the representative as mere bus driver, doing no more than transporting passengers where they tell him to go. Of course, we rightly value democratic mechanisms which allow us periodically to pass judgment on the performance of our political leaders. But the task of governing, like any occupation, requires a certain amount of skill and wisdom which can be gained only through experience.

Yet trusteeship also requires trust, a quality in short supply these days. Mulroney undoubtedly fancied himself a Burkean-style representative, making hard and unpopular decisions, but his inability to inspire trust was his undoing. Now few Canadians trust their political leaders, and this lack of trust is fuelling populist movements which advocate the "bus driver" theory of representation. While this is understandable, as Christians we should be wary of overreacting and "buying into" any party or program which seems to rest on a belief in the infallibility of the people.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., where his students reportedly call him "Doctor Dave" behind his back.

Christ demands our bodies

"Our weapons are spiritual not material. Christianity is a religion that witnesses with the Word, not with the body" (editorial Sept. 17). Pardon me? What do you call Christ's death on the cross? A spiritual but not a physical, bodily death?

No, no, no, Mr. Editor. Christianity is most definitely a religion that calls us to put our physical, bodily life on the line.

Look at the actions of people through the ages who followed their Saviour's lead: the early Christians who were persecuted by the Roman empire, Christians who hid Jews during World War II, Christians who have stood up to military regimes in Latin America. All of these in a very bodily, physical way have said to the authorities of their day: "Thus far and no further."

They didn't just pray about it in the belief that they need use only spiritual weapons. They acted in very material, physical ways, often losing their lives in defence of the truth and justice spoken of in the Scriptures.

Christianity cannot be spiritualized so that it is no longer of any earthly good. Christ became "God with us," incarnate, human, flesh and blood. And with his flesh and blood Christ put his life on the line.

Christ calls us to do the same: to be incarnate in our time, to stand against injustices and falsehoods of our day.

Ronald Sider in his newest book *One-sided Christianity* describes this as "incarnational Kingdom Christianity." I believe that could mean, Mr. Editor, doing what you recommend against doing, and more — Christians physically blocking paths to abortion clinics, Christians marching against budget cuts aimed at the poorest in our land, Christians camping in the path of cruise missile tests and, yes, Christians preventing the logging of a precious rain forest.

John Pater
Edmonton, Alta.

May we never witness with the body?

I would like to make a comment on your editorial of Sept. 17. It is especially the last sentence of the editorial I would like to quote: "Our weapons are spiritual, not material. Christianity is a religion that witnesses with the Word, not with the body."

My question is: May we never witness with the body?

We all know that the fall of communism in Romania began in the city of Timisoara where communist officials had served notice to Rev. Laszlo Tokes that he would be taken away from his congregation because his preaching was unacceptable to the ruling authorities.

When the police came to pick him up, they found the house surrounded by members of his congregation, who with their bodies said: "You may not take this man away." Many more joined this unarmed, non-violent protest. The army opened fire, some people died, but the bodies of believers did not waver.

We all know that this was the beginning of the end of the Ceausescu regime.

I suppose there were Christians in Romania at that time who would have said, "We cannot join in this protest; we witness with the Word, not with the body." But I am convinced that the editor of the *Christian Courier* would have been part of that throng, trying to prevent with his body the taking away of a living body from its sanctuary.

Richard Bouma
Jarvis, Ont.

Editor's reply:

Two readers have taken exception to the statement in my editorial of Sept. 17 that Christianity is a religion that witnesses with the Word, not with the body. Both letters give food for thought. Without saying that the two readers are wrong or that I am right, let me just make a few observations.

If I had to write the editorial again I would probably use the word "fight" instead of "witness." That might remove some possible misunderstandings. Thus the sentence would be: "Christianity is a religion that fights with the Word, not with the body." Such a fight will, of course, have implications for the body, as Christ found out.

When I mentioned witnessing with the Word rather than the body, I was talking about our role as representatives of the church of Christ. Of course, as Christians we may have to act as representatives of the state as soldiers or police, in which case our use of physical force is not primarily a witness of the gospel but of the creation order.

Finally, I was guided in my thinking by a passage in Ephesians: "For our struggle is not against flesh and blood, but against ... the spiritual forces of evil in the heavenly realms (Eph. 6:12).

The Apostle Paul goes on to specify that the Christian's armor consists of the belt of truth, the breastplate of righteousness, the shoes of spiritual preparedness, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the Word of God. And to that he adds the command to pray in the Spirit.

I don't see anything here that applies physical force or physical inertia.

Bert Witvoet

Letters

Puzzled by missed party

Tears streamed from my eyes as I read your description of Tory candidate Robert Nicholson "attacking the Reformed Party" ("Political bombast," Oct. 1). My first thought was that I had missed a truly rare occasion — a party thrown by Reformed people. I was gravely disappointed that I had not been invited.

Upon further reflection, however, I realized that the quote probably referred to a party of a more political nature. I reflected on the ramifications of Reformed people running, pondered the possibility of a parliament predisposed to Protestantism in action and contemplated the concept of Kim Campbell as a Kuyperian Christian.

Again, I was wrong. Knowing that the party status of Canada's only overtly Christian political party almost became nothing more than a part of Canadian history (or heritage), I couldn't believe that a distinctly Reformed party had taken the CHP's place.

What then, I wondered, could this "Reformed Party" be? Perhaps the effects of total depravity had infiltrated the presses of *Christian Courier* and caused a typo; or worse, the author of the article had made a frightening Freudian slip. I know of many Christians who have confused Reformed with Reform.

Until we have clarity through which to view the matter, I plead that CC not further perplex the politically puzzled. Perhaps you should reform your copy editing.

Ed Bosveld
Mississauga, Ont.

A missed opportunity

A short note on "Avoiding the birds and the bees" ("Rural Routes" Sept. 10). As an old codger who grew up on the farm when the "bull" did not arrive by car and breeding still took place the natural way, I can't help comparing then and now.

Parents did not talk much about the wonderful world of sex then. Maybe it was not so necessary when we all lived closer to nature.

As the children who visited VanderGalien's farm had already seen the actual birth of a calf (how wonderful!) and saw it many times again on video, why not give them a straight answer? What a missed opportunity when the question was raised.

Let us be honest and show our praise to the Creator, also in this area of his creation.

Gerald Schroor
Oshawa, Ont.

Send your questions to
Peter and Marja
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CHRISTMAS PROGRAMS

The **Canadian Federation of Christian Reformed Women** is offering two new **Christmas Liturgies**:

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Like the Lilies

Marian den Boer

A pig and a whistle

This year for the first time ever our family spent a whole day at Canada's Wonderland. We left three-year-old Amanda with a babysitter. Of course, she protested; three-year-old's don't like to miss things. I pacified her with the promise of a present.

"We'll bring you something. What would you like?"

"Bring me a little pig!" she said.

"Okay," I readily agreed, gambling there would be such a thing available at an amusement park.

"And a whistle," she added hopefully.

Amanda likes pigs. Of all the unique and wonderful animals in God's world she has chosen the pig as her very favourite.

At Wonderland we came across a two-dollar carved wooden pig about the size of Amanda's hand. It was painted pink with black markings.

"Not much of a toy," remarked Marty.

Nevertheless I noted the location of that pig. It might be our only choice.

Later in the day while the others were spending an hour in their bathing suits at *Splash Works*, I took some time to search for the perfect pig and whistle.

The whistle was easy. I found a pink plastic flute for 56 cents at the first souvenir stand. The pig was another story. Salespeople sent me from one area to the next. There were cats, sheep, bears and horses, but no pigs.

Several salespeople suggested I win a pig; a disagreeable idea that found me wandering between booths noting the prizes for shooting targets, breaking balloons, flipping quarters onto plates and rolling dice.

Illusion evaporates

I stopped short at a stall at which you tried to toss a baseball into the milk can. There, before my eyes, sat a cuddly pink pig, four times the size of Amanda. She would love it. The sign said, "One toss $2 or three tries for $5." Although the milk can had a very narrow opening, I thought I had a chance: at home I'm always tossing tin cans and plastic bottles into the blue recycling box at twice that distance.

I handed the nice young man two dollars. He handed me a baseball; my heart sank: the ball was styrofoam. O well, you never know, maybe an angel would guide it to its destination.

The young man suggested I put a backward spin on the ball. I concentrated on the task. A boy approached. "How do you do this?" I told him and then refocused as he watched intently. When I finally let the ball go, it missed the can entirely. The boy walked away in disgust and I trudged over to buy the little wooden pig.

The next morning Amanda greeted us with, "Did you buy me a pig and a whistle?"

Eleven-year-old Paul blew out a little tune then handed her the plastic flute.

She hugged it and blew it and smiled.

"And the pig?" she asked.

Fourteen-year-old Angela pulled out the little block pig from behind her back saying, "What do you tell *Mommy*?" She emphasized *Mommy* so there would be no mistaking who to thank.

Amanda's delighted face fell.

She burst into tears.

She wailed and wailed and wailed.

Once she gained control of herself she let us know she had a soft, cuddly pig in mind.

Moral of the story: Christians shouldn't gamble.

Marian den Boer manages a desk-top publishing business from her home. She lives with her husband and five children in Hamilton, Ont.

Clarification

We reported in the Oct. 1 issue of C.C. that enrolment at Redeemer College is down by 10 this year for a total enrolment of 473. The reported decline of 10 applies to full-time students only, however, which this year is 443. The total enrolment of full- and part-time students is actually up by two compared to last year.

Editor

Cinema/Media

Molitor's faith helps Blue Jays

TORONTO, Ont. (EP) — Chaplain David Fisher, regional coordinator for the Baseball Chapel network, has given spiritual guidance to Toronto Blue Jay and Montreal Expo players since 1976. According to an article in *Christian Week*, Fisher thinks the present team in Toronto "has the best atmosphere I've ever seen." Fisher credits player Paul Molitor for helping with that atmosphere. "He is one of the finest examples I know of a man who has his life and priorities in order. He's a strong Christian but he doesn't ram it down his teammates' throats," said Fisher. About a dozen Jays attend the Sunday services this year, with a core group of seven others who attend mid-week Bible studies.

VIDEO REVIEW

School Ties

Stars Brendan Fraser, Chris O'Donnell, Andrew Lowery, Matthew Damon
Directed by Robert Mandel

School Ties is an affecting 1992 film about prejudice and coming of age at an elite New England (boys') prep school in the 1950s. Chances are, you've never heard of it; it seems to have gotten lost in the shuffle of last year's movies because it has no box office star (unlike *Dead Poets' Society*, a film with a similar setting which could boast the presence of Robin Williams).

This film deserves to be seen, however. Its ensemble of young "no name" actors who portray the varied personalities of a group of fourth-year boys is exceptional, led by Brendan Fraser as a new student, David Green.

David Green comes to the prep school (St. Matthews) from a blue-collar family in Scranton, Pennsylvania, a mining town. He's smart; but more than that, he's an exceptional football quarterback who has led his public high school to a championship.

Sports, and football in particular, are important at St. Matthews, as is saving face before the other prep schools St. Matt's plays. And St. Matt's has been dismal at football the last number of years.

Insidious prejudice

So though he's no blue-blood, David Green is brought in to help solve the problem. There's just one small "problem" with David himself that must be kept under wraps: he's Jewish. The school's board and headmaster know that and are willing to overlook it if he can help them put up a winning team. And Green is willing to go to St. Matthews because it will help him fulfill *his* dream of getting into Harvard.

But his fellow students, WASPs all, *don't* know. And when they find out, as they inevitably do, both Green and his "friends" face some tough moral choices.

Such a plot is obviously not new. Many films and stories have examined both ethnic prejudice and the social strictures and expectations monied families place on themselves and their children. But *School Ties'* presentation of that conflict, its character portrayals and its plot resolution generally avoid predictability. At times, the film is quite emotionally powerful.

While prejudice against Jews may not be the major bias exhibited by young people in Reformed circles in the 1990s, the film could be well-used in discussion to get high school-aged students to examine whatever prejudices they do have.

Association to serve Christian music industry

NASHVILLE, Tenn. (EP) — The Christian Music Trade Association (CMTA) has been formed as the result of a year-long planning process begun by the Gospel Music Association. The CMTA will try to strengthen the Christian music industry, initiating studies and marketing projects.

"It's difficult to mix ministry and professional industry needs," says GMA's John Styll. "This structure allows us to focus on the unique work of both [groups] and carry out a clearly defined vision and strategic objectives for each."

C.S. Lewis story to reach modern audiences through major film

Marian Van Til

OXFORD — C.S. Lewis, perhaps *the* great Christian author and scholar of the first half of our century, seems always to have had an appeal to non-Christians. And, indeed, having been converted to Christianity from agnosticism while a university student, many of his later writings are aimed at spelling out the Christian faith.

Lewis' posthumous fame may broaden even more this fall with the release of a film about Lewis' relationship with Joy Davidson, who married Lewis late in the scholar's (and her own) life. The movie, *Shadowlands*, is targeted for wide release and commercial audiences and has drawn top filmmakers: Sir Anthony Hopkins is to play Lewis, with Debra Winger as Joy; Sir Richard Attenborough will direct.

Shadowlands is expected to create a surge of renewed interest in Lewis and his writings — and in his Oxford home for 30 years, "The Kilns." In fact, a group of 70 volunteers spent five weeks this summer completing "substantial restoration" on the 12-room home, renewing it to its circa-1940 condition, reports *Christianity Today* (CT). The workers replaced the home's tile roof, installed new windows, reopened fireplaces, refinished hardwood floors and replastered walls.

The group was led by J. Stanley Mattson, president of the C.S. Lewis Foundation in Redlands, California. The volunteers, brought together by their love of Lewis' writings, were a diverse company — among them were a California surgeon, a Canadian schoolteacher and a carpenter from the local Anglican Church which Lewis attended.

Next summer, says Mattson, work on The Kilns will continue, including restoring the garden and landscaping, and converting a garage into a study. The restored house will then open as a residence for Christian faculty on sabbatical or graduate students doing research, reports CT.

Jesus film most translated ever

LAGUNA NIGEL, Calif. (EP) — The most widely translated film in the history of the motion picture industry, the *Jesus* film, has released its 250th language version in the Yao language in Malawi, Africa. "Little did I think, back in 1978 when we first produced the film, it would be so widely translated and reach so many for Christ," said Paul Eshleman, director of the project since its beginning. The Yao language group consists of 1.1 million speakers, and about 95 per cent of the tribe speaking the language is Muslim.

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Church, Marian Van Til, page editor

Christians and Shi'a Muslims persecuted in Saudi Arabia

VANIER, Ont. (AI) — Persecution of religious minorities has increased dramatically in Saudi Arabia since the Gulf Crisis in 1990. Shi'a Muslims have long been victimized and scores continue to face long periods of detention, torture and even death. There has also been a marked increase in arrests of Christians over the past three years — hundreds of Christian men, women and children have been arrested and ill-treated by the religious police, most without charge of trial, often leading to deportation.

"Shi'a Muslims and Christians are forced to worship in secret, in terror of religious police who are given free rein to raid private homes and arrest those caught praying or in possession of rosaries, the turba (Shi'a prayer stone), pictures of Jesus Christ, or Shi'a or Christian religious literature," says Amnesty International.

The vast majority of Saudi Arabian citizens are Sunni Muslims and the official creed of the state is the Wahabi doctrine of Islam. Public and private non-Muslim religious worship is banned in Saudi Arabia and there are no public places of worship for non-Muslims in the country.

Not all Muslims are equal

The force of religious intolerance in the country is not limited to non-Muslims: Shi'a Islam is seen as incompatible with Wahabi Islam and officially sanctioned discrimination against Saudi Arabian Shi'a Muslims — up to 10 per cent of the population — has resulted in practising Shi'a Muslims being seen as political dissidents. Shi'a Muslims have even been convicted of apostasy — renouncing Islam — and after unfair trials sentenced to death.

In September 1992, Sadiq 'Abdul-Karim Malallah, a Shi'a Muslim, was publicly beheaded in al'Qatif after being convicted of apostasy and blasphemy in a grossly unfair trial, says Amnesty. At his trial in July 1988, he was asked to convert to Wahabism, but he refused. Amnesty International believes Sadiq Malallah was executed because of his involvement in efforts to secure the right of Saudi Arabia's Shi'a Muslim minority to freedom of thought, conscience and religion.

Meetings raided

The Christian community, predominantly expatriate workers on short-term residencies, has tended to form private fellowships. Christians who participate in these fellowships have told Amnesty International that their secret prayer and Bible study meetings are frequently broken up by religious police and those present arrested.

There appears to be further discrimination in the pattern of arrest on the basis of nationality: of 329 Christian worshippers known to have been arrested since August 1990, 325 were nationals of developing countries, while only four were from Western Europe and North America.

Amnesty International has repeatedly raised the cases of detained Christians and Shi'a Muslims with the Saudi Arabian authorities but has received no response. Despite the recent release of 21 Shi'a Muslims, nothing concrete has been done to protect them from future victimization.

In a report Amnesty International has urged the Saudi Arabian government to enact new laws to combat religious persecution and to demonstrate commitment to international human rights standards guaranteeing people's right to freedom of thought, conscience and religion. The organization is also calling for safeguards to be implemented to protect detainees from torture and ill-treatment, which should be prohibited explicitly by law.

Says Amnesty International: "Religious intolerance is deep rooted in Saudi Arabia and the government must take a strong stand to show that the pattern of arbitrary arrest, detention and torture must stop."

Ordination marks sixth generation of pastors in Czech Republic

GENEVA, Switz. (WARC) — Helena Hamariova-Opocenska (daughter of World Alliance of Reformed Churches secretary Milan Opocensky and his wife, Jana Opocenska) was ordained in Ratibor on April 18, 1993, as a minister of the Evangelical Church of Czech Brethren (Czech Republic). Her ordination marks the sixth generation of pastors in this family. Helena's grandmother, Ruzena Opocenska-Novakova was the first woman in Czechoslovakia to study Protestant theology in the years 1922-25. In 1992, her mother became the first woman in Czechoslovakia to receive a doctorate in feminist theology.

Canadian bishops to visit, evaluate seminaries

OTTAWA (CCCB) — Canadian bishops are about to begin a series of visits to all of Canada's Catholic seminaries and houses of religious formation for priests.

The auxiliary bishop of London, Frederick Henry, is responsible for organizing the visits in the English-speaking seminaries and formation houses. The auxiliary bishop of Trois-Rivieres, Martin Veillette, has responsibility for the French-speaking institutions.

"What we are attempting to do," Bishop Henry says, "is to affirm what has been creative and sustaining in many of our seminary institutions and houses of formation since the time of Vatican Council II."

"Our seminary personnel and those involved in the formation of priests have been doing fantastic work," he added, "and I think it's important that this visitation confirm the tremendous things that have happened."

Bishop Henry says that the visits are also designed to "allow institutions an opportunity to reflect on how they are fulfilling their mission and mandate. We will give them some kind of measuring stick for what they are doing. We will look at strengths, and at areas of concern that could be improved. When we have done this we will make some recommendations."

Bishop Veillette said, "The seminary visits are not meant as an inquisition but rather as a means of helping seminaries to improve their ability in the formation of priests." Similar visits, he said, have occurred in the United States, Argentina, Brazil, Philippines, Italy, Mexico and Venezuela.

The Canadian visits are taking place this month and in November, and February and March 1994. They will include all of Canada's major diocesan and university seminaries (six francophone, seven anglophone and one bilingual), as well as houses of formation for religious priests.

The visits occur under the authority of the Holy See. However, the Congregation for Catholic Education, following consultation with the Canadian Conference of Catholic Bishops, named Bishops Veillette and Henry as the apostolic visitors.

Bishop Henry said the universal and Canadian Churches have recently reconsidered many aspects of priestly life. He said that the visiting teams will make special use of a document prepared by Pope John Paul II following a Synod on the Priesthood in 1992. Another useful document, he said, is "From Pain to Hope," the 1992 report of the CCCB's committee on child sexual abuse. The report made a number of recommendations regarding priestly training and formation.

Kroonprins sloeg goed figuur op eerste staatsbezoek
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Geen verder aanpassen ontwerp euthanasie-wet
Lof op Nederlands optreden kwestie-Joegoslavie
Nauwelijks bewaking voor Binnenhof, ministers
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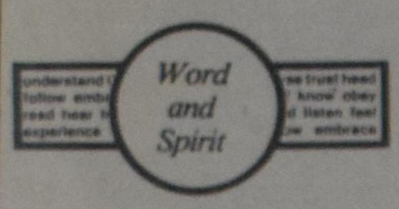

God's covenant with Creation

After God flushed away the iniquity of the earth by the great flood, in the days of Noah, he made a covenant with Creation. Until today, that covenant is valid. Therefore it should receive attention in the church's teaching and preaching.

God made this covenant "with every living creature... for all generations to come" (Gen. 9: 12). By it God set the laws of Creation and gave rules for a sinful society. He restrained his wrath for ages to come. The covenant with Creation sets the stage for the unfolding of God's plan of redemption.

The occasion for the covenant-making was a sacrifice of praise from earth to heaven. On the reborn earth Noah presented an offering to God his Redeemer. When God "smelled" it (8: 21), he loved it. Although his divine majesty is horrified by sin, he decided in his heart to tolerate sinful people in his Creation: "Never again will I curse the ground because of man, even though [actually it says: "for] every inclination of his heart is evil from childhood" (8: 21).

A secondary question

God is appalled by sin and must restrain himself from giving free reign to his wrath. That's a topic we tend to forget. We ask the question: "Why do bad things happen to good people?" It is a secondary (though legitimate) question. A more basic question is: "why do good things happen to bad people?" And that question is answered by the rainbow, the tell-tale sign of God's covenant with Creation.

The rainbow is first of all a reminder to God himself that he has promised not to destroy the earth in spite of its accumulating filth: "Whenever I bring clouds over the earth and the rainbow appears in the clouds, I will see it and remember the everlasting covenant" (9: 14). The clouds and the water are the tokens of destruction, the reminders of the flood. But when they come, water fractures the light rays and the rainbow appears. That is the mercy of God, sparkling against a mass of water.

For the Israelites the water was an enduring threat. A cloudburst as well as the lapping waves of the great sea are always threatening to do what the great flood did. Life on earth is insecure and the Israelites knew it. But God rules the waters. He uses the clouds as his chariots and to the deep waters he has said: this is the boundary that you may not cross (Ps. 104).

Still under a cloud

Perhaps, after seeing the destructive power of water during the summer of 1993, we have increased appreciation of the Israelites' fear. Usually, however, we feel that chaos threatens us not so much in rain and sea. (Although three fourths of the globe is water and the icecap may melt....) For decades it has been, not a raincloud, but the mushroom cloud of the Bomb that hangs as a threat over our existence (a hydrogen bomb is still related to "hydoor" = water).

Against the backdrop of God's anger and the dark threat of disaster we, too, know the rainbow brightness of God's mercy. We understand the relief of our Jewish saints when John added, "And there was no longer any sea" (Rev. 21: 1). Then the last threat over our existence shall be removed.

Andrew Kuyvenhoven is a retired Christian Reformed pastor who lives in Grand Rapids, Mich.

Tropical storm hits Honduran churches

SAN PEDRO SULA, Honduras (EP) — When Tropical Storm Gert ripped through Honduras, some 60,000 people were affected, losing or having damaged homes or land. Hundreds of Honduran Mennonite Church members were among those hit when the storm inundated both the city of San Pedro Sula and prime agricultural land along the north coast September 17 to 19.

San Pedro Sula is home to nine Mennonite churches; four of those are located in the impoverished neighborhoods Gert hit hardest. An additional 21 Mennonite churches — three of which were hit — are located in the northern agricultural province of Colon.

Members of the Colon churches lost their entire crops,including corn which was almost ready for harvest, says Ovidio Flores, a Honduran church leader. Corn is the staple food of low-income families in Honduras.

Flores has been instrumental in pulling together a co-ordinating committee to respond to flood victims' needs. Flores says the group plans to concentrate its relief efforts on providing food and basic health supplies to poor urban families. In the rural areas, the committee will provide seeds and tools after the waters have receded.

MCC will be providing financial help to the committee for relief efforts. In addition, a shipment of food and material resources is being prepared. The shipment will include corn, beans, rice, canned meat, soap, blankets, health kits and other items.

In addition, the Christian Commission for Development (CCD), the National Technical Cooperation (NTC), and the National Headquarters for Rural Workers (NHRW) formed the National Emergency Commission to meet the needs of people for temporary shelter, food, medicine, and blankets.

CCD is responding to the needs of 1,000 families, requiring emergency relief, concentrating on the southern region. In an early relief effort, they brought a 25-person medical team of doctors, nurses, and auxiliary personnel from the U.S. NTC and NHRW are working in rural communities along the coast.

Catholic group says Madonna ads are offensive to Christians

NEW YORK, N.Y. (EP) — Bus and phone booths ads that show pop singer Madonna alongside the Virgin Mary and baby Jesus are offensive to Christians and should be removed, according to the Catholic League on Religious and Civil Rights. William Donohue, president of the league, has asked Mayor David Dinkins to have the ads removed.

"If we tried to put a picture of our blessed mother and Jesus on the side of a bus, it would be rejected because it would be endorsing religion, but if it is used with Madonna in a form of blasphemy, it is acceptable," he claimed. "Suddenly, it becomes a freedom of speech. The double standard is an outrage!"

The ad in question promotes VH1, a rock video cable channel. One side of the ad shows Raphael's classic "Madonna and Child." The other shows controversial pop singer Madonna. The copy reads, "The difference between you and your parents."

Donohue said he's not as upset at the cable network ("you don't expect them to behave responsibly") as he is at the transit authority, which, he notes, does make value judgments, such as rejecting tobacco ads.

He says the city would have never permitted ads which were anti-Semitic, racist, or anti-gay. "Catholics are not portrayed with the same respect and dignity of other groups," he concluded.

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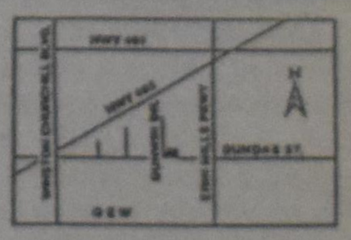

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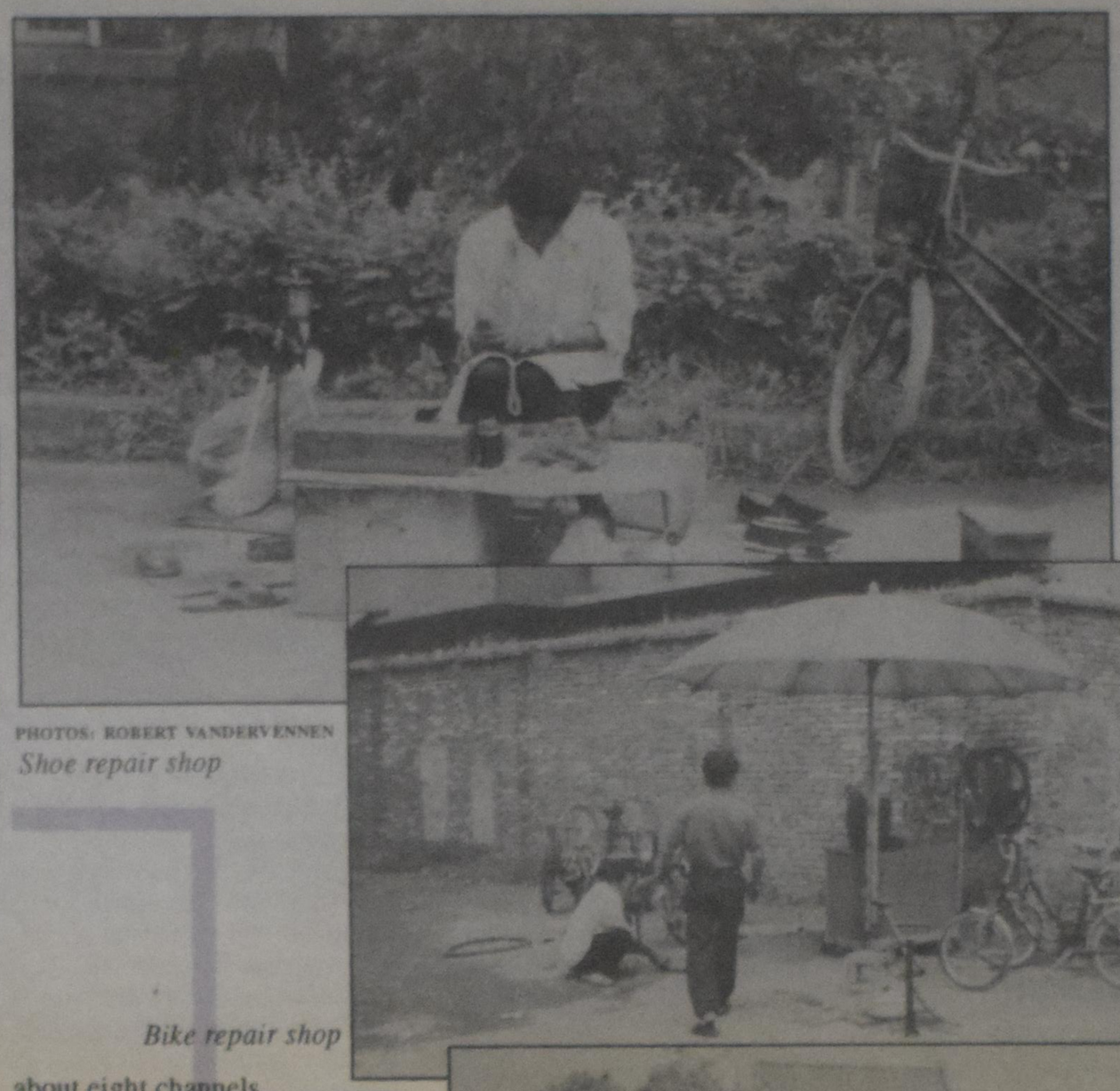
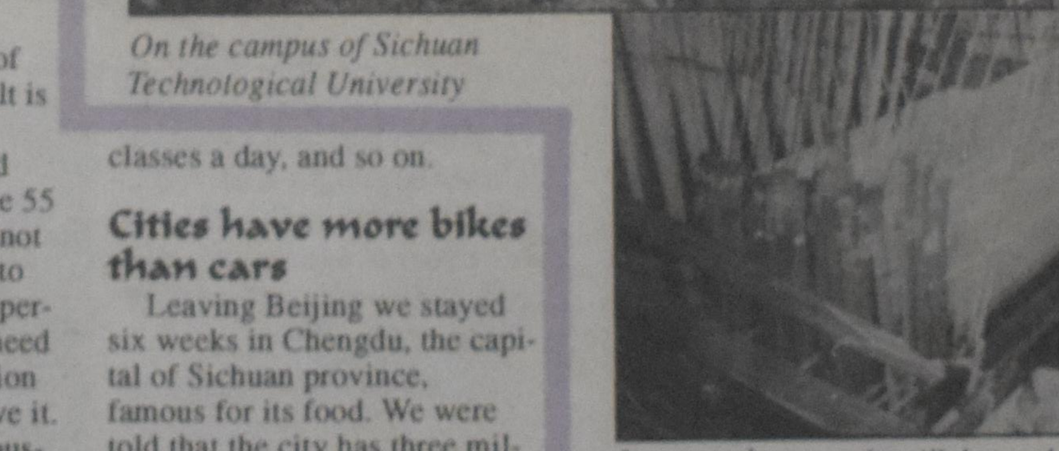
A glimpse inside China today



PHOTOS: ROBERT VANDERVENNEN

Shoe repair shop

Bike repair shop



On the campus of Sichuan Technological University

2-person loom at the silk brocade factory

Robert VanderVennen

"A more open China welcomes Olympic Games 2000," said huge banners and billboards across Beijing. Very recently Sydney, Australia, was chosen for the games, however.

It seemed to my wife, Mary, and me after staying in Beijing for five days this summer that China is not nearly ready for this kind of international hosting. Hotels — although there are a few big five-star ones — look good on the outside, and in their lobbies, but the rooms are Third-World, even though they may imitate Western amenities.

Indeed China, though it is developing fast, is a Third World nation. Some say that China now has a million millionaires, but the rest of its 1.2 billion people are very poor and the country itself shows poverty at every turn. Transportation, electrical power, sanitation and building quality are all lacking. You can't count on things working.

Yet China is a fascinating country. Its people, stone-faced until they know you, are warm and gracious. They walk erect and with dignity, however poor they may be.

New openness is exciting

Chinese people are delighted with their nation's new openness. They look especially to the West and to North America. Their eyes are opened by television, including English-language broadcasts from Hong Kong. Most homes have TV, and they receive about eight channels.

Economic openness has people most excited. In much of China people are now able to have second jobs, which often means peddling merchandise at night along main city streets. The lid has finally come loose.

The Chinese long for political openness, too. They know that their leader Deng Xiaoping is 89 years old. Maybe after his death political control will loosen.

Control is a strong part of Chinese culture. Every adult is a member of a communist "work unit." (Both men and women work, women to age 55 and men to 60.) People cannot simply quit jobs and move to something else. They need permission for that and often need to pay financial compensation to the work unit if they leave it. Each work unit provides housing for its people, and — whether factory, hospital, school or farm — it is surrounded by a high brick wall with entrances watched by guards.

China, which is physically about the size of the United States, now forbids families to have more than one child, to check its runaway growth.

There is full employment, but at a price. Large buildings and new highways are built by hand, with almost no equipment larger than a truck. High school teachers teach only two classes a day, and so on.

Cities have more bikes than cars

Leaving Beijing we stayed six weeks in Chengdu, the capital of Sichuan province, famous for its food. We were told that the city has three million people — and three million bikes. Walking, bikes, and cheap, crowded buses are the ways you get around in Chengdu. Streets are crowded with pedestrians, cyclists, pedicabs (pedalled like bikes but capable of carrying heavy loads), trucks, buses, vans and taxis.

The number of privately-owned cars in China is reported to have risen to 37,000 (in a population of 1.2 billion!). In Beijing, with over 10 million people, 8,000 now own their own car. When people travel to a distant city, which is rarely done, it is by inexpensive but crowded trains.

Pollution is a major problem, coming from vehicles and factories, and from families who cook with soft coal. We learned to ignore the smells all around. People litter streets with garbage such as watermelon rind, and construction rubble is everywhere. But in Chengdu many streets are attractively lined with trees, shrubs and growing bamboo.

Most buildings have not more than seven storeys because the law requires buildings taller than that to have an elevator. We didn't see any detached family houses. Lighting is dim — we had the experience of walking down from a fifth storey at night in a stairway so dark we couldn't see the steps. There's not much street lighting and vehicles often don't use their lights at night.

Hospital care is paid for by the work unit. Western medicine predominates, though traditional treatment with herbs and acupuncture is common. In Chengdu we lived at the edge of a large medical school, many of whose buildings were built by American medical missionaries in the 1920s.

Bamboo and silk are plentiful

Bamboo abounds in Sichuan, as do rice and silkworms. We could buy silk fabric cheaply. We were served rice at every meal, along with abundant locally-grown vegetables and fruits. We saw pandas in the local zoo — they are in only one North American zoo, in Washington, D.C.

Chinese people love to sing and dance. They are good at dancing to slow popular music and good at interpretive dance. Older people often take up artistic painting and calligraphy.

They have great interest in their history, which is long and rich. We were often told of emperors who lived in a certain dynasty as though we knew when that dynasty reigned.

The Chinese have great hope for the future. They long for greater political openness, for greater prosperity, and for greater choice in their way of life.

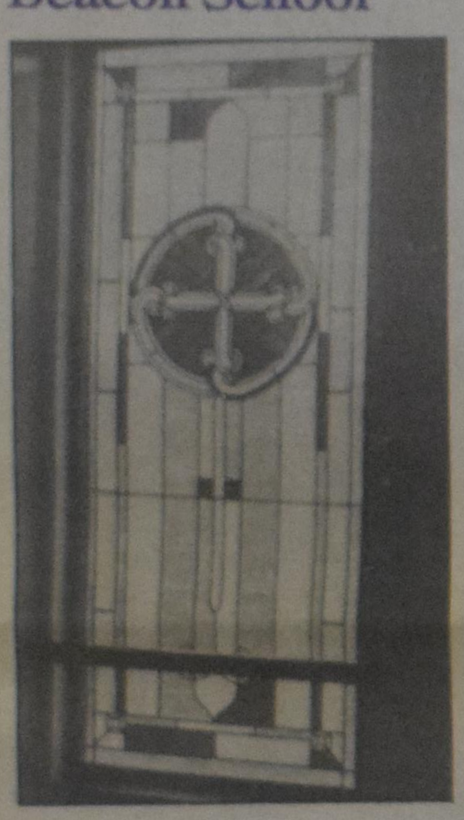
Robert VanderVennen and his wife, Mary, live in Agincourt, Ont. They spent two months in China last summer teaching English to Chinese teachers.

A story of two assemblies

Worlds apart: two visions of education (Part II)

R. Ray Klapwyk

An assembly at Beacon School



Stained glass window in Beacon School's lobby: The Celtic Cross.

On a sunny Monday morning I entered Beacon School's main entrance before the beginning of the twice-a-month elementary school assembly. I noticed two beautiful stained glass windows in the lobby featuring white Celtic crosses on blue backgrounds, and walked on into the school's auditorium-gymnasium, sitting down on one of the chairs to wait for the assembly to begin.

Soon I heard children's singing in the distance. Doors opened and each class entered the auditorium while singing the new school song. For a precious few moments, I felt "transported" to a medieval monastery, closed my eyes and listened:

Non nobis, Domine, Domine;
Non nobis, Domine,
Sed nomine, sed nomine,
Tue da gloriam.

Superintendent Wood welcomed everyone, led the audience in a pledge to the American flag and explained that the song was the first verse of Psalm 115, which was sung by English soldiers during a famous medieval battle [which Shakespeare memorialized in *Henry V*]. Then, following the superintendent's announcements, the third-grade class made the major presentation of this assembly — a play entitled *Knights In Training*.

Trustworthy Knights

A nobleman and his wife send their son to the king's court for training, instructing him, "You must obey the king and he will train you well. Learn your lessons well, follow the rules, and worship God." In following scenes, the son and other young men are introduced to the king and shown their lessons. They practise their sword-fighting and participate in a tournament.

In the final scene, the class recited the Bible passage describing the knight's armor, consisting of a belt of truth, a breastplate of righteousness, shoes of the gospel, shield of faith, helmet of salvation, and sword of the spirit (Eph. 6: 10-17). After the play, students were reminded that Beacon School's mascot is a knight, and they were encouraged to "go with God's power" as "trustworthy knights."

After receiving prayer requests, superintendent Wood led the assembly in prayers, with assistance from the students. It was a 30-minute assembly filled with *many images* likely to leave lasting impressions.

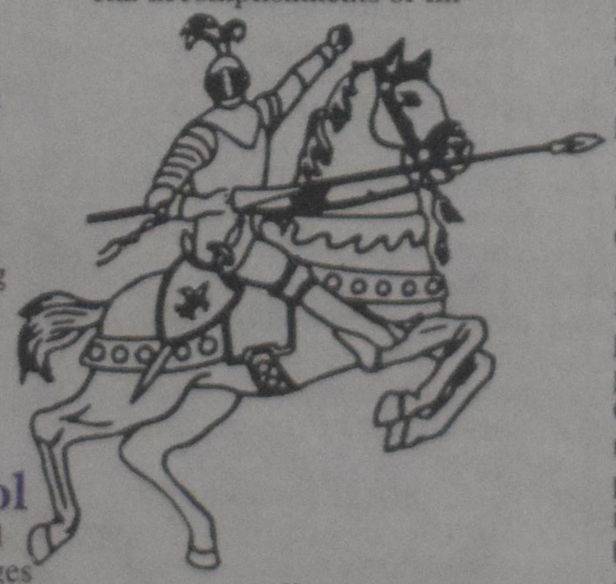
An assembly at Stratford Christian School

Stratford Christian School also provides numerous images designed to inspire students and adults. Its hallway is adorned with numerous passages of Scripture, a trophy case containing achievement awards, a large brass eagle and a sword. Next to the trophy case hangs a cloth banner featuring a large white-and-mauve eagle soaring past the sun's rays, inscribed with light blue lettering: "Take Us Higher." The open space at the front of the assembly room contains a U.S. flag, a "Christian" flag, a projection screen and a piano.

Students and adults dressed in blue-and-white uniforms entered the assembly room carrying a Bible to assigned places. They knelt in prayer on the carpeted floor to await the assembly opening. Upon Pastor Keith's signals, all rose and held hands across the aisles while the pastor invoked God's blessing. Pledges of allegiance were recited to both flags and an additional pledge was recited to the Bible.

Warmly applauded

Following a friendly welcome a group of 20 students and three teachers came forward to recite, chorally from memory, all 17 verses of I John 3. Four teachers presented recognition awards and a poster containing a Bible verse to several students, noting special accomplishments or improvements in their behavior in school. The presentations were warmly applauded by everyone.



Knight in training

Pastor Philip played his guitar; a student played the piano; a second student controlled the projector and another led hand-clapping and "signing" to enthusiastic singing. Personal testimonies were then expressed by several students and a moving "faith healing" session followed, featuring the fervent prayers of students while all hands joined to point to the affliction.

Pastor Keith's brief message highlighted God's pleasure when we do well. He invited students to tell him about ways in which they were "approved of God." He then distributed cards bearing the statement, "I am approved of God because..." and urged students to complete the statement and display the cards at their classroom work stations. There were occasional spontaneous expressions of "Hallelujah!" and "Thank you, Jesus!" The tone of reverence and joy suggested that these students and teachers are spiritually intimate with their God and also deeply involved in one another's lives.

The appeal of community gatherings

Since ancient times the gathering of communities has had special meaning. Within the community's gatherings, its values are communicated and promoted. When the gathering breaks up and the people disperse to go about their daily activities, these values, having been internalized, become the cement which unites the community into a covenant between a merciful God and an obedient people. Assemblies at both schools have this significance. The adult leaders express publicly the faith of the community and reinforce its values and standards for behavior.

We must look beyond the assemblies of the schools, however, to notice contrasts in their functional significance. Beacon School is directed by policies of an association of parents representing several Christian denominations. Although Beacon Church provides stability by contributing a majority of board members, the adults involved in the affairs of Beacon School must consider the religious diversity of the community when planning assembly rituals.

A large banner in Stratford Christian School hallway

Consequently, Bible themes are often the subjects of drama and rhetoric, rather than of religious ritual. Beacon School's "Knights in Training" used images from the Bible, but it was not an occasion for worship. Only during the prayers was the Beacon School a community at worship.

Church school

Stratford Christian School, in contrast, functions as part of the activities of Stratford Christian Church. The principal is on the church's pastoral team and *all* families participating in the school are linked by membership in the same church. Consequently, the assemblies of Stratford Christian School are primarily worship services, including the rituals of pledges, songs, testimonies and prayers.

The two schools' different religious and educational visions were faithfully reflected in their student assemblies. Beacon School's assembly was an occasion for dramatic presentations and individual expression. Stratford School's assembly consisted essentially of religious ritual. What happens in the schools' classrooms is also driven by different visions, as we will see in the next article.

Ray Klapwyk is working on a doctoral dissertation at Washington University in Pullman, Wash. His dissertation deals with the ceremonial aspects of schooling.

Psychology

Betrayal of trust in *pastoral counselling*

Rem Kooistra

Psychotherapist Carolyn Holderread Heggen came to Waterloo, Ont., recently to introduce her book *Sexual Abuse. What makes her book different from others on the same topic is the remainder of its title: in Christian Homes and Churches.*

The author is a Christian who grew up in the Mennonite community. She said at the Waterloo meeting: "I grew up in a Christian home where there was violence." She became a psychotherapist and "was shocked at the number of clients of devout Christian homes who had been sexually abused as children." She told us, "I did not suspect that my practice would one day consist mostly of adult survivors of sexual abuse."

When Heggen was asked why there is so much sexual abuse in otherwise strict Christian circles she suggested that "it's rooted in beliefs, supported by Christian teachings, that give fathers and men authority over women and children."

In the foreword to Heggen's book, Marie Fortune writes: "Finally, like a sleeping giant the church is waking to the problem of sexual abuse." Heggen herself characterizes the situation in these words: "We hear sermons about adultery, sodomy, homosexuality and all those words — but I have never heard a sermon about the evils of using children for sexual pleasure." How true, also in Reformed circles.

Celibacy not the problem

One of the most painful forms of sexual abuse is that of women and children by male ministers. In the past, when we heard stories about altar boys having been abused by their priests, we used to think this was an inexcusable yet perhaps understandable result of celibacy.

However, we now are well aware that abuse is a universal problem. Any one of the clergy, Protestant or Catholic, can take improper advantage of his office, violating the sense of trust that a parishioner — child or adult — has in him as a spiritual leader. Thus, though we often think of sexual abuse in terms of children, abuse may also occur when a (male) minister takes advantage of the trust of a woman he is counselling. resulting in an adulterous situation.

We are all familiar with cases in which a minister's sexual unfaithfulness was the issue. In the past there was a strong stigma attached to this and the result invariably was that such a person disappeared from the pulpit and was usually deposed. These ministers often left without a trace, the details weren't known, and those who knew something about it whispered about sexual scandal.

Many Christians were, and are, amazed that it was possible that their trusted spiritual guide could fall so deeply. Indeed, every case of abuse, whether sexual, emotional or spiritual, destroys a trust relationship.

The role of savior

In her book Heggen gives an example of pastoral abuse. It is the story of an older single woman. Heggen tells how the new minister announced that he wanted to get to know each member of the congregation. Susan (not her real name) made an appointment. Right from their first meeting the minister flattered her, and when she confessed that she had never had a close relationship with her father, she later recalled, "He put his arm around my shoulder and pulled me over against him."

During the following appointments this minister suggested that Susan was sexually deprived. And so the scene was prepared for a rape of the unsuspecting woman.

This minister took the attitude some counsellors take. Some therapists, who feel that a client is "sexually deprived," want to play the role of "savior," giving this "poor soul" what she has been missing.

What happens afterwards in such cases is often exactly what happened in Susan's case. Her minister told her, "If you think you can ruin me, you're wrong. Nobody will believe a sex-starved old maid like you if you ever try to tell anyone about this! You're the one who will suffer!"

PHOTO: LIVING & LEARNING

"Finally, like a sleeping giant the church is waking to the problem of sexual abuse"

Self-pity

But it is not only the role of "savior" that may motivate a minister to such abuse. He may also be looking for a solution to his own sexual needs or problems. If he feels frustrated and misunderstood in his own marriage and does not seek to improve communication with his wife and solve his problem, he will pity himself. If he then meets a woman who listens to him attentively and seems to understand him better than his wife does, he has entered dangerous territory.

Blessed are they who sense such signs of danger and act positively on them. Ministers who feel sorry for themselves may create a lot of suffering for others. Sin is never cheap; it hurts and wounds. Even forgiveness leaves scars which may never completely disappear.

Wrong vocation

I think a third cause for such abuse and breach of trust is that the minister may have entered the pastoral profession for the wrong reasons. He thinks he was called by God, but this may have been a subjective feeling and he may be wrong.

The ministry is still, at least in many circles, a very respectable vocation, even the highest of all vocations. The minister is seen as embodying a certain holiness; he's not like ordinary mortals and is not bothered by the same sexual feelings other mortals feel; he may believe that himself.

But we have to be aware of the fact that an exaggerated spirituality often unexpectedly changes into sensuousness and misdirected sexuality. Those who enter the ministry for the wrong reasons are, it seems to me, more susceptible to getting into trouble, including sexual trouble.

Ten recommendations

So what should ministers do? In her book Heggen presents 10 worthwhile guidelines "for male pastors who want to function in healthy, nonabusive ways within the congregation." They are:

1. Be honest about your power.
2. Be honest about your susceptibility.
3. Face your woundedness.
4. Nurture your own spirituality.
5. Tend your personal life and develop intimate friendships with other men.
6. Be aware of sexual energy within the congregation.
7. Develop counselling guidelines and safeguards.
8. Be sensitive to danger signs.
9. Develop a mechanism for accountability and mentorship.
10. Learn to relate to women in healthy ways.

Pastoral counselling is not so much a matter of *what* a pastor does, but *how* he does it. It's a matter of quality.

Doctor Kooistra is a retired Christian Reformed pastor in Waterloo, Ont.

1953 40th Anniversary 1993

The **Christian Reformed Church, Collingwood Ont.,** with thanks to God for 40 years of ministry, invites all past and present members, friends and supporters, to an evening of celebration on **Saturday, Oct. 23, 1993, at 5:30 p.m.** at the church.

The celebration includes a fellowship dinner as well as a program of songs, skits and memories. Also, join us for a special anniversary thanksgiving service on **Sunday, Oct. 24, 1993, at 10 a.m.**

For information contact:

Tony den Bok at (705) 445-3750

Come over to Kiev and help us

...continued from p.1

out-of-town conferees at the hotel, all conference meals and the rent of a large hall and two smaller rooms in the hotel.

The weekends ran from Thursday evenings to Saturday evenings. The program consisted of series of talks interspersed with discussion, prayer, singing and socializing.

The talks ranged from topics such as "Who are you?" and "What's your mission on earth?" to "Jesus looks at three different people" and "For a productive Christian life keep piety, study and action in balance."

After the weekends the participants were encouraged to continue "grouping" with other Koinonians so that they can share experiences and hold each other accountable. "How is your piety, how is your study, how is your action?" are the kinds of questions they are expected to ask of each other.

Language was, of course, a barrier, to the extent that everything the North Americans said had to be translated on the spot. But Vrieswyk did not experience that barrier as a wall. "All I had to do was allow the Jesus in me to reach out to the Jesus in them," she said. "I did not have to speak the language."

The Russians apparently understood, because their faces responded. "The Russian people have not smiled for 70 years under communism," says Penner.

PHOTO: COURTESY DICK PENNER

Dick Penner (standing) and fellow Koinonians wait for the return flight at Moscow airport.

Both Vrieswyk and Penner were struck by the sobriety of the worshipers, even though they are Pentecostal. But those who attended the Koinonia weekends ended up smiling, hugging and even wearing party hats.

"I have not seen my people with shining faces before," pastor Alexander Purshaga had told his visitors, Penner reports. "You have changed them into shining, beautiful and glowing people," the pastor had added.

Come to Kiev

Purshaga was so enthusiastic after the first weekend that he urged his father-in-law who lives in Kiev, Ukraine, and who is the bishop of evangelism for the Pentecostal Church in Russia, to come and see for himself.

The bishop did come and after experiencing the second weekend, he pleaded with the North Americans to come back and bring Koinonia to Kiev.

Penner says he hopes to visit Ukraine this coming spring. Both his father and mother, who were Mennonites, fled that country in 1926. Penner wants to talk about Jesus with his remaining relatives.

Grim city, warm people

Both Penner and Vrieswyk recall chilly hotel rooms, which, like all public buildings and apartment buildings, are centrally heated by a plant somewhere in Moscow. Unfortunately the heat was not turned on until two days before they left.

Vrieswyk also recalls the cat hair and the urine smell in the carpet of the meeting rooms.

The North Americans noticed a lot of buildings in disrepair, broken down cars and buses left at the side of the roads, overgrown lawns and sportsfields. A lot of poverty and alcoholism was also in evidence.

But Vrieswyk will never forget the warmth of the Moscow Christians. Upon their departure many conferees had brought a present for their visitors. Bonnie received such items as a pencil, a pen, a hairbrush, two printed paper napkins, a potholder, an apron, a candlestick.

"I was deeply touched by the fact that they gave from the little they had in their houses," says Vrieswyk.

The North Americans had brought gifts as well and left a lot of their own clothing. But if you ask Vrieswyk, those things paled in comparison to the gift she and others received when the Russian Christians sang "Jesus loves me" in English for them.

When the group left Moscow after two weekends of intensive training, some of the "graduates" of their weekend courses said to Penner, "What do you think of this? When we hold our own weekends, we should invite Baptists, Lutherans and Salvation Army Christians?"

"You got it, you got it!" was Penner's enthusiastic answer.

Women and money

Over the last two years various studies on "women and money" have revealed some interesting facts and trends. Since many of our attitudes about certain subjects are rooted in the past, I thought a brief review of this area would be enlightening and might spark some discussion.

Looking at life patterns of Canadian women is a good place to start. The National Council of Welfare Report on Women and Poverty found the following: On average, if you start with 100 single teenage girls, 94 will marry and six will stay single. Of the 94 that marry, 86 will have children and nine will remain childless. Of the 94 that marry, 79 will have children and nine will remain childless. Of the 94 that marry, 79 will stay married and 15 will separate or divorce. Of the 79 that stay married, 53 will outlive their husbands and 26 will die before their husbands.

What does this have to do with financial planning? Plenty! Considering that the two-thirds of women who stay married will outlive their husbands, financial planning for women is essential. Too often, especially among older women, the widow surviving is not prepared for life without her spouse.

But according to Gary Belsky of *Money Magazine* (June 1992), there are five ways women are often smarter than men about money.

They ask for help

First, women admit ignorance while men tend to think that they know it all, even when they don't. Women tend to doubt they know it all, even when they do. Women admit they don't know, ask questions and then ask.

Second, women seek help. Many men hate to ask for help. Women on the other hand, don't get caught up in the game of who knows more — they just want the best solution.

Third, women avoid risk. Women are more conservative then men — conserving capital is key. But women sometimes lean toward investments that are too safe and this results in low returns. Women need to know more about the risk of not taking risk.

Fourth, women do homework. Men are more likely to act first and think later. Women pay attention to hunches too, but then tend to follow with some research.

Fifth, women set goals. For men, money is about competition, making more than the next guy. For women, money is about achieving specific goals. Women not only wonder about their future, they also worry about it a lot.

Mr. Belsky's points have merit. I hope that Lou Ann, my wife, doesn't use this information against me! What is comforting is that Belsky uses the words "often" and "tend to" indicating that these are not necessarily universal truths. While in individual households these traits may be present in either the men or the women, they generally hold true as Belsky describes them.

Here are a few more facts about women and money management. According to Oppenheimer research, 60 per cent of married women surveyed are solely responsible for balancing the cheque book; 56 per cent for paying the bills; and 38 per cent for developing and maintaining the family budget. Another study found that 75 per cent of women are responsible for getting information and deciding on the type of RRSP in which a couple will invest.

Most of this interesting data was provided to me by the Trimark organization. They have produced an excellent source booklet, directed primarily to women, called *Appreciating Your Worth*. This booklet is provided free to anyone who requests it.

Leonard Bick is a financial planner and investment advisor based in Ancaster, Ont.

Do you feel shame?

Shame and Grace: Healing the Shame We Don't Deserve, *by Lewis B. Smedes. New York: Harper Collins, 1993. ISBN 0-06-067521-7. Hardcover, 170 pp., $21.50 ($13.50, paperback). Reviewed by Hilda E. Roukema, Brampton, Ont.*

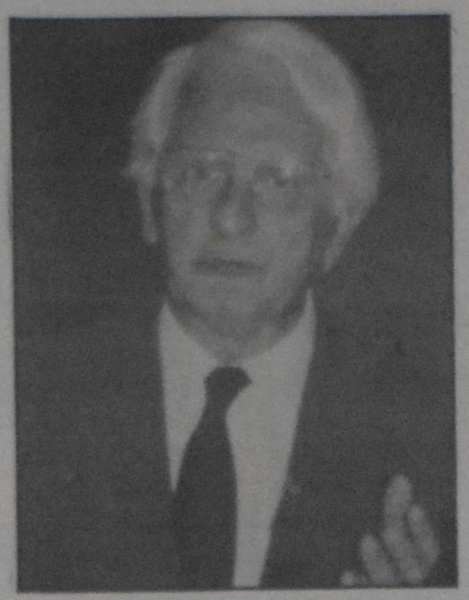


PHOTO: C.C. FILES

Lewis B. Smedes

Anyone who enjoys the books of Lewis Smedes will undoubtedly appreciate his latest work very much. Once again, Smedes has written a thoughtful, sensitive and challenging book dealing with something with which many of us need to come to terms.

In *Shame and Grace* Lewis Smedes "wants us shame-prone folk to see how our undeserved shame is not a good shame, not a shame that leads to health, but a shame that only kills joy."

Smedes defines shame as "a vague, undefined heaviness that presses on our spirit, dampens our gratitude for the goodness of life, and slackens the free flow of joy." He addresses those who have a "nagging feeling that you do not measure up to the person you ought to be."

"The feeling of shame is about our very *selves* — not about some bad thing we *did* or *said* but about what we *are*," says Smedes in the introduction to his book.

The heaviness of shame

The book is divided into five parts. Part 1 describes the heaviness of shame, shame's close relatives (such as feeling guilty, embarrassed, depressed or frustrated), and the type of person prone to develop an unusually heavy burden of shame. In Part 2 Smedes talks about the varieties of shame. Included in these are healthy, unhealthy, spiritual and social shame.

Part 3 gives us insight into how our parents, our church and we ourselves feed our feelings of shame. From there, the book identifies ways in which we escape from our feelings of shame by striving to do great things, or by becoming addicted to alcohol or other drugs. "People invent many ways to escape their shame," says Smedes. However, "None of them work. They only push the shame out of the front door to their feelings and let it in again through the back door. The better way to deal with shame is not to escape it but to heal it."

This is what Part 4 is all about: healing our shame, which begins best "with a spiritual experience of grace..., the unconventional alternative to three conventional remedies for our feelings of unworthiness and unacceptableness... because it offers the one thing we need most: to be accepted without regard as to whether we are acceptable.

Grace washes away shame

"Grace stands for gift; it is the gift of being accepted before we become acceptable... by the grace of One whose acceptance of us matters most." Grace gives us courage to look at the shadows in our lives, be ashamed at what we see and accept the good news that God accepts us with our shadows and all the ogres who live inside of them. It gives us spiritual energy and "lightness," and allows us to feel gratitude, wonder and joy at the gift of life. Then we can "sing 'Amazing Grace' without feeling like a wretch," says Smedes.

How to work with this "gracious courage" is discussed in the final section of the book entitled "The Lightness of Grace." The author describes ways in which we can come to terms with our shame and shamers. This results in self-acceptance which, in turn, will lead to "living life lightly," that is, a life of joy (which Smedes defines as the "ecstasy of gratitude") because grace has lifted the heavy burdens of shame.

I found *Shame and Grace* to be a marvellous profound book. Anyone who experiences the heaviness of shame will be motivated to experience the depth of grace more powerfully, and to grow in gratitude for and awe of the One who accepts us unconditionally. I recommend this book for personal use or small group study. Sharing our burdens of shame and our journeys to freedom is one of the many ways in which individuals experience healing and communities are blessed.

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Friends of God

Wayne Brouwer

Perseverance

"...You know that the testing of your faith develops perseverance" (James 1:3).

Thomas Edison worked virtually non-stop trying to find a way to permit simultaneous two-way transmission on a telephone line. Suffering from exhaustion, he was ready to give up. But persistence won out, and on the twenty-second day, he found the solution.

Wonderful, isn't it, when perseverance wins out over huge odds? Even so, I have a hard time getting motivated by the end results of successful ventures when there's no guarantee that the outcome will be the same for me. I've seen too much of failure in my career as pastor to jump blithely into "pollyanna" mode. I've watched a young couple bury three newborn sons in three successive years on foreign soil far from family. I've heard the desperate cries of women who can't ever get over the horrible pain of what fathers did to them in the secrecy of their childhood bedrooms.

Perseverance pays off

Norman Vincent Peale once described a scene in which a young woman stares in disbelief as Elizabeth II publicly crowns her tennis champion of the world. It was the culmination of a powerful story of perseverance. You see, the young athlete was born in poverty and experienced crushing childhood illnesses that left her muscles weak and her limbs twisted.

But her mother was rather ingenious, and one day said to the girl, "Do you see that stone down there by the barn?" She did. It was huge, and looked like a potato. "I want you to go down there and bring it up to the house," said her mother, "so we can use it as a step by the kitchen door."

The daughter sobbed and protested. But her mother simply said, "You can do it. I have confidence in you! You'll figure something out."

And inch by inch, rolling and tugging and pushing, the young lass moved that rock to the house. It took two months to do what a healthy child could have done in 15 minutes. But as she tussled with the stone, her muscles strengthened and her limbs straightened. And with that start, she began a rigorous training program that led to tennis and Wimbledon. And there, Althea Gibson was crowned victor by the Queen.

Another dimension

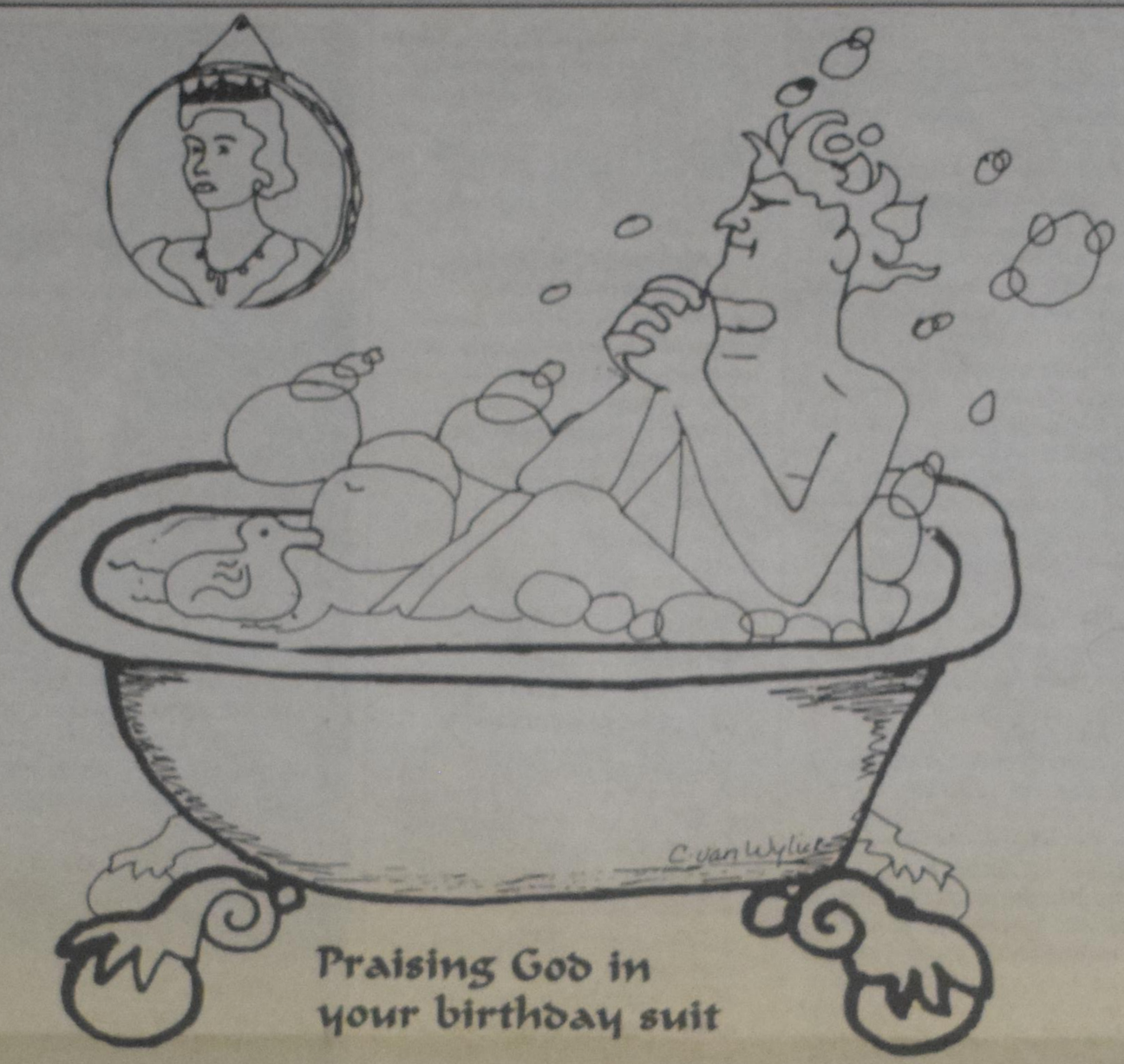
I read that story, at first, with the same diffidence I had for other "success" stories — "Yeah, sure! Tell me about it..." But there was something in Althea's response to both her struggles and their outcome that wrinkled with less tinsel. In her view, the story revolved *not* around her ability to see things through, but rather focused on her mother's "constant faithfulness and abiding love," to use a term pirated from the marriage form. It was confidence in a relationship that would never let her down, *even if she didn't accomplish great things.* The success was in becoming "worthy" because she was loved, and not the other way around.

That's probably what James had in mind, too, when he writes about developing perseverance in faith. One of our great goals in life may be to succeed at something; but perseverance in faith says that God will always be there for us, even if we don't succeed.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Feature

Put on your Sunday clothes, sinner!



Praising God in your birthday suit

Bert Witvoet

As I was setting up our portable church sign which neighborhood children keep knocking down, one of the church's neighbors who was riding past on her bike stopped to tell me that she picks up the sign a dozen or so times a week. She used to be Christian Reformed, she told me, but she had some years ago joined a local Presbyterian church. "Most of my relatives are still CRC, though, she said.

Then she began to tell me that one pair of relatives, a CRC couple from New Jersey, had come for a weekend to visit her and her husband. But instead of going to the Presbyterian church with her they had insisted on going to a local Christian Reformed Church. As our church happened to be next door, they had decided to attend one of our services. But the couple had been severely "turned off" by the dress of the other worshipers. Not all the people in church that Sunday morning were in their Sunday best, apparently. Some of them had even worn jeans!

The neighbor lady who was telling me all this added that, although she found her relatives a bit narrow-minded, in this matter she had to agree with them. It was then that she used that all-familiar comparison that I have heard so many times before when Sunday dress is discussed: "When you go to visit the Queen, you put your best clothes on, don't you? Shouldn't you do the same when you come into the presence of God?"

For a moment I stood there "with my mouth full of teeth" as the Dutch would say. What do you say in response to this irrefutable piece of logic?

Fashion-conscious

I told the woman that I personally dress fairly well to go to church, although that does not mean that my dress cannot be casual. There have been times that because of the summer heat I have worn shorts. But they were a clean, neat pair of shorts. In our church the older people generally wear suits and the younger set dresses casually. I seldom see people come to church in grubby clothes, however. That's too bad, in a way, because it means that we have no ministry to street people.

But even if people came to church in grubby clothes, I said to the lady, isn't God more interested in what lives on the inside rather than what we wear on the outside?

What are your relatives like that they judge our church by what people wear? I asked the neighbor. "Oh, they're very fashion-conscious," she said.

"And these are the same people who refuse to go to church with you even though you believe that you get fed there?" I responded. "I'm not impressed. In fact, I don't believe your relatives dress up for God when they go to church. I think they dress up to impress other people."

The lady nodded in agreement. We chatted a bit longer and she said that she would drop in at our church some time.

Come as you are

I reflected on this conversation afterwards. What is it that makes some of us dress up for Sunday services? I asked myself. Is it to celebrate a highlight of the week? Good, I like that idea. And I think it's entirely proper for parents to teach their children that going to church and enjoying a day of rest can be reflected in simple but attractive clothing.

At the same time we need to be very careful that in our enthusiasm to look nice we don't cross the line into judgmentalism and externalism. It's not for nothing that Christ rebuked the Pharisees who were upset about the fact that he did not ceremonially wash his hands before eating. He told them, "You clean the outside of the cup and dish but inside you are full of greed and wickedness" (Luke 11:39). He called such people "unmarked graves which people walk over without knowing it" (vs.44).

At another time he said to those who were upset because he had healed a man on the Sabbath, "Stop judging by mere appearances, and make a right judgment" (John 7:24).

Judgmentalism and externalism prevent us from making a right judgment. People are at different stations in their lives when they come to church. Some are in rebellion; others are in depression. People sometimes express their feelings in the way they dress. That's legitimate. The problem is not their dress but their pain.

Then there are those who cannot afford fancy clothing. Their Sunday best may be a clean pair of jeans and a checkered shirt. Besides, many younger men I know don't feel comfortable in a suit and many younger women don't feel comfortable in a dress.

The great thing about the gospel is that you may come as you are. I personally am never turned off by how people dress when they come to church, unless they dress indecently. I'm just so glad to see them there. At church there waits for them a loving God who speaks to their greatest need and aches to embrace them. At church there waits for them also a caring community which is far more concerned about the pain in their lives than the tear in their pants.

Our white robe

Do you know why I think the visit to the Queen comparison is weak? Would you talk to the Queen while you're sitting in the bathtub? Yet nothing prevents you from talking to God while you're scrubbing your stark naked body. And would you dare call the Queen "Mother"?" You may call God "Father" any time. People don't come to church to pay respect to a distant God, though respect is not absent from their worship. They come to church to be blessed by a loving father and embraced by his other children.

To be honest, I felt that our church had received a compliment when I heard that a fashion-conscious couple who cannot worship outside their denominational pen had rejected us.

As for the dress that really counts: the Bible always speaks of the robe of righteousness which one day God is going to put over us. It's the banquet dress that determines whether or not we enter into the hall of eternal festivities.

Two things are important to keep in mind here. We can't provide that robe even with the best of our efforts. Christ provides it. So, no boasting about our status in life. Secondly, that robe is best anticipated by focusing on what lives in our hearts rather than what hangs on our bones. If we come to church with remorse for our sins and with joyful anticipation of God's grace, we're wearing our Sunday best.

Peter and Marja are not in this week!

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
20 Jackson Street West, Suite 512, Hamilton, Ontario L8P 1L2
Tel. (905) 577-6205 Fax (905) 577-9498

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Births	$25.00
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Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Marriages

BRONS-WASSENAAR:

Mr. and Mrs. Andy and Rita Brons and Mr. and Mrs. Floyd and Lynn Wassenaar announce with joy the marriage of their children,

ANITA ALICE
and
BRUCE WILLIAM

This celebration of love will be on Saturday, Oct. 16, 1993, D.V., at 6:30 p.m. at the Mountainview Chr. Ref. Church, Grimsby, Ont., Pastor A. Van Geest officiating.

Future address: 6 Glen Grove Ave., Grimsby, ON L3M 4L7

Anniversaries

Trenton Oshawa
1953 November 10 1993

With thankfulness to our Lord we celebrate the 40th wedding anniversary of our parents,

OKKE and NITA BOUMA
(nee OPTENDREES)

"I will sing of the Lord's great love forever; with my mouth I will make your faithfulness known through all generations" (Ps. 89: 1).

With love:
Anne & Bert Langendyk
Gregory, Jeremy
Roger & Yvonne Bouma
Michael, Clarke, Caroline
Teresa & Ronald Buschman
Brendon, Colin
Caroline & Richard Morsink
Hendrik, Terrance, Annelies

You are invited to attend an open house on Saturday, Nov. 6, 1993, from 2:30 - 4:30 p.m. in the lounge at 700 Wilson Road North, Oshawa, Ont.

Best wishes only.

Home address: 306-700 Wilson Rd. N. Oshawa, ON L1G 7T5

1948 October 27 1993

"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Heb. 4: 16, wedding text). With joy and thanksgiving to God, we are happy to announce the 45th wedding anniversary of our parents and grandparents,

JOOP and ELBA DE VOEST
(nee BRUININK)

We thank the Lord for his blessings to us through our parents and we pray for God's continual blessings on them.

With all our love:
Bernie & Katie Lawrence — Mt. Brydges, Ont.
Johanna, Derek, Aaron, Brian & Tonya Salomons
John & Yvonne Lunshof — Little Britain, Ont.
Yolanda, Joshua, Jessica, Monica, Tamar
Albert & Dorothy Bosman — London, Ont.
Sean, Robert, Deanna, Terry
Joop De Voest Jr. — Mt. Brydges, Ont.
Audrey De Voest — Mt. Brydges, Ont.

Home address: 185 Emerson Street, Mt. Brydges, ON N0L 1W0

Personal

WHY NOT?

There are many men and women who would like to marry or remarry. The **Christian Marriage Contact Service** helps in a most discreet and confidential way.

Why not write to us at C.M.C.S. Enclose $3.00 for our information package.

P.O. Box 93090
Burlington, Ontario, Canada
L7M 4A3

Anniversaries

1953 October 29 1993

"...but as for me and my household, we will serve the Lord" (Joshua 24: 15b).

With thankfulness to the Lord, we joyfully announce the 40th wedding anniversary of our parents and grandparents,

JOHN and TINA THALEN
(nee HAVEMAN)

We pray that the Lord will continue to keep you in His loving care. With love from your family.

Harvey & Lorraine
Stacey, Rebecca, Derek, John
Walter & Caroline
Kaisa, Jacob, Lucas
John & Anne
Alana, Jessica
Geesje
Ed & Marj
Marissa
Ron & Debbie
Tyler, Alexandra, Isaac
William

Best wishes only!

Open house will be held on Oct. 30, 1993, from 2-4 p.m. at the Grace Chr. Ref. Church in Welland, Ont., 660 South Pelham St.

Home address: 15 Rollins Dr., Welland, ON L3C 6Z7

Jarvis, Ont. Bloomfield, Ont.
1953 October 30 1993

With thankfulness to God

HARM and JEAN VEENSTRA
(nee VELDHUIS)

together with our children and grandchildren:
John & Linda Veenstra
Mark, Kevin, Amy, Christy
Mike & Joanne Veenstra
Steven
Margaret & Allen Koopmans
Christopher, Shawn
Marianne & Brad Willcock
Daniel
Harry & Evelyn Veenstra
Adam, Rebecca

we celebrate our 40th wedding anniversary.

An open house will be held on Saturday, Oct. 30, 1993, from 2-4 p.m., at our home.

Home address: R.R. #2, Bloomfield, ON K0K 1G0

Personal

Christian gentleman is seeking a serious relationship with a Christian lady between the ages of 20-25. I enjoy music, working on miniature models and am an outdoors person. If you would like to exchange profile then please write to: **File #2613, c/o Christian Courier, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.** Please enclose picture.

Anniversaries

Congratulations to William and Christina Romyn (nee den Boer) on the occasion of their 60th wedding anniversary!

1933 1993

On Oct. 27, 1993, our parents,

WILLIAM and CHRISTINA ROMYN
(nee DEN BOER)

will celebrate their 60th wedding anniversary.

We are thankful to God who has sustained and blessed them all these years. Congratulations and love from:

Elsie & George Van Dyk — Calgary, Alta.
Natalie Romyn — North Vancouver, B.C.
Connie & Dan Bruinooge — Weyburn, Sask.
Audrey & Norman Dalberg — Escondido, Calif.
Harry & Lynn Romyn — Pinewood, Ont.
Tina & John Douma — Portage-la-Prairie, Man.
Bill & Delores Romyn — Stratton, Ont.
Jackie & Terry Laird — Devon, Alta.
Joanne & Henry Vos — Edmonton, Alta.

many grandchildren and great-grandchildren.

Home address: Box 75, Stratton, ON P0W 1N0

Obituaries

"Precious in the sight of the Lord is the death of his saints. O Lord, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains" (Ps. 116: 15, 16).

With the comfort of those who loved her

JENNIE MULDER

peacefully joined her Lord and Savior in the early hours of Aug. 18, 1993, after a long and courageous battle with cancer at 65 years of age. Dearly loved by husband Henry, one daughter and six sons:

Catherine
John & Angie
Doug & Gisele
Rick & Benny
Fred & Linda
Ed & Bruce

A very caring and loving grandmother to eight grandchildren. Also survived by brother Gerald of Georgetown and two brothers in Holland.

Correspondence address: Mr. Henry Mulder, 240 Irwin Avenue, Essex, ON N8M 2T6

Obituaries

Zaandam Brampton
July 6, 1909 Sept. 27, 1993

"If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom. 14: 8).

The Lord welcomed home to eternal glory our father, grandfather and great-grandfather,

LUCAS KOOPS

in his 85th year.

He was predeceased by his wife Aleida Drenth (1986), one son-in-law and two grandchildren.

In his last days on earth and while he was seriously ill, he was anxious to be with his Lord, whom he had served faithfully all his life. We rejoice with him that he now lives in eternal glory.

Lovingly remembered by:
Gay & Theo Heikamp
Luke & Mandy (Reid, Gillian), Annette & Gary, Debbie & Bob (Rachel, Brittany), Glen
Ann De Jonge
Alice & Ed (Douglas, Steven), Richard & Laura (Michael, Nathan, Lauren), Henri (Mark, Kelly), Kim & Jean (Margaret, Rebecca)
Herman & Rini Koops
Luke & Christina (fiancee), Fred, Grace-Ann, Alisa
John & Adore Koops
Jay
Irene & Bill Mirkovich
Alice & Gerrit Verstraete
Jeffery, Wendy, Angela, Karen, Suzanne, Matthew

The funeral was held in Toronto on Sept. 30, 1993, and a memorial service in Holland Chr. Homes in Brampton, Ont.

Correspondence address: Mrs. Gay Heikamp, 1532 Swanage Cresc., Mississauga, ON L5J 3N8

April 7, 1915 - Sept. 22, 1993

"Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint" (Isaiah 40: 31).

At the Lord's appointed time

LEENDERT VAN EYK

went to be with his Lord.

He will be sadly missed by
His wife:
Nel Van Eyk (nee Van Harten)
His children:
Gary & Anne — St. Catharines
Keith & Joanne — Chatham
Leo & Karen — Hagersville
Richard — Jarvis
Dear Opa of:
Paul, Natasha, Nicholas, Bethany, Cherie, Jeannette
Predeceased by grandson Michael (1979).

The funeral service was held at the Hagersville Community Chr. Ref. Church on Sept. 25, 1993, led by Pastor Bart Velthuizen.

Correspondence address: Nel Van Eyk, 107 King Street East, Hagersville, ON N0A 1H0

Obituaries

The Lord, whom she longed to meet, took home His child, our mother, grandmother, and great-grandmother,

CATHARINA MELISSEN
(nee HAMELINK)

after a short illness, on Sept. 17, 1993, at the age of 83.

She was predeceased by her husband Johan on Dec. 29, 1966, and is survived by two sisters in the Netherlands, Jane (Jan) Bakker, and Nine (Arjaan) Zegers, as well as her six children and their families:
Mel & Martha Melissen
Rita & Bill, Cathy & Andrew (Joshua, Daniel), Jennifer & Ed, John
Jennie & Bob Spyksma
Shelley, Daryl & Tracy, Teresa, Stephanie, Kyle
Helena & Don Sedan
Karena, Joel
Ina & Ron Vonk
Andrew, Michael, Bryan
Gerdi & Bill deBoer
John, Kristy (Dominic), Keith
Arnie & Janet Melissen
Jeanette, Shannon, Joe, Jacqueline

Mom's greatest desire in life was to serve the Lord and we thank Him for her love and example to us.

Funeral services were held in Broadway Church, Vancouver, B.C., on Sept. 22, 1993, with Pastor Burrage officiating.

For Rent

For rent: a mobile home for 5-6 months in Gulf Lake, **Bradenton, Florida**, close to Chr. Ref. Church and Reformed Church.

(519) 638-2622

South Venice, Florida: part of home. Living-dining-room, kitchen, bedroom, bathroom. Private unit. Close to beach. $800 U.S. per month. **(416) 694-9216** in Toronto or **(813) 493-4164** in Florida.

For rent: One-bedroom apt., main floor, private entrance, self-contained.

Phone: (905) 688-4164

House & Land for lease (Hamilton) near Hwy. 53 & 6.
2.5 Acres Upper James (Hwy. #6), just past bus depot. Three-bedroom home with basement and an unfinished attic in excellent condition, 1.4" water line. Ideal home with land for retail nursery, storage, etc. excellent condition, close to Christian schools. $800 per month.

1-800-265-7521
or
1-800-265-1444

For Rent

One-bedroom mobile home in **Central Florida**, close to Cypress Gardens and Disneyland. Fully furnished and central air and heat. Rental from November 1993 to May 1994; $550. U.S. per month or reduced rate for long term. Adults only.

Please call (705) 526-3395

Teachers

HAMILTON, Ont.: Calvin Chr. School invites candidates to apply for a **temporary** teaching position in our primary department **(Grade 2/3 class)** from January to June 1994. CCS has served the Hamilton area since 1952 with a student enrolment of 330 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library and resource specialist support.

If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal:

Mr. A. Ben Harsevoort
Calvin Christian School
547 West Fifth St.
Hamilton, ON
L9C 3P7
Phone: (905) 388-2645
FAX (905) 388-2769

PORT PERRY, Ont.: The Scugog Chr. School, located on the scenic shores of Lake Scugog, just a short drive northeast of Toronto, is accepting applications for an anticipated maternity leave. We invite applications for the position of a **Grade 1/2** teacher commencing Jan. 3, 1994, and terminating June 30, 1994. If you are interested in the above position, please forward your resume, by **Nov. 1, 1993**, to:

John Lunshof, Principal
Scugog Christian School
P.O. Box 3308
Prince Albert, ON
L9L 1C3
Phone: (905) 985-3741

DO IT THE EASY WAY...
CALL THE
CLASSIFIEDS!

Christian Courier
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
FAX: (905) 682-8313

Job Opportunities

Redeemer College
A Christian University College

invites applications for a

Public Services Librarian or Library Assistant

Applications are invited for a temporary position (4-6 months) as either Public Services Librarian (Librarian I or II) or Library Assistant (Public Services). Candidates for Public Services Librarian should have an ALA accredited MLS degree, a familiarity with library automated systems and online searching, and will be required to supervise library public services, provide reference services and bibliographic instruction, assist with collection development, and provide some staff supervision. The Library Assistant should have a bachelor's degree and relevant library experience and will provide reference services and bibliographic instruction, and assist with collection development. Either position reports to a head librarian. Candidates should share a commitment to the Reformed Christian basis of the College. Salary is dependent on qualifications and experience. Applications, including three letters of reference, should be sent to:

Dr. Justin Cooper, Vice-President (Academic)
Redeemer College
777 Hwy. 53 E.
Ancaster, ON
L9K 1J4.

Deadline: November 15, 1993 or until filled. In accordance with Canadian Immigration, priority will be given to Canadian citizens and permanent residents.

Redeemer College
A Christian University College

invites applications for a

Librarian

Applications are invited for a full-time LIBRARIAN (level III or IV) to serve as the head of the Library, beginning as soon as possible. Candidates should have an ALA accredited MLS degree (a second masters degree in a related field is strongly recommended), at least five years experience in library administration, a knowledge of automated library systems, and should share a commitment to the Reformed Christian basis of the College. This position reports to the Vice-President (Academic); responsibilities include planning and budgeting for the library, supervision of library personnel and providing leadership in collection development, application of information technology and relation of the library to the curriculum. Salary is commensurate with qualifications and experience. Send application, curriculum vitae, transcripts and three letters of reference to:

Dr. Justin Cooper, Vice-President (Academic)
Redeemer College
777 Hwy. 53 E.
Ancaster, ON
L9K 1J4.

Deadline: November 20, 1993 or until filled. In accordance with Canadian Immigration, priority will be given to Canadian citizens and permanent residents.

For Rent

Low Car Rentals in Holland

We have all kinds of cars and campers from Fl. 180 per week exclusive of tax.

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Haven Oost 18 7731 GT Ommen (OV), the Neth.
Phone: 011-31-5291-51960
Fax: 011-31-5291-51927

Classifieds/Events

Teachers

SURREY, B.C.: Surrey Chr. School invites applications for the following full-time maternity-leave positions available Jan. 1, 1994: **Grade 2, Grade 5, and Grade 7.** Applicants must qualify for B.C. certification. Please send resumes by **Nov. 15** to:

Mr. Anthonie Jansen, Principal
Surrey Christian School
9115-160th Street
Surrey, BC V4N 2X7

Miscellaneous

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Tel.: (905) 336-5619
(day or evening)

For Sale →

Miscellaneous

ZINGEND GELOVEN

Saturdays at 8 a.m. CHIN FM 101
P.O.Box 274 West Hill, Ont. M1E 4R5

Job Opportunities

PRINCIPAL

JOHN KNOX CHRISTIAN SCHOOL WOODSTOCK, ONTARIO

John Knox Christian School in Woodstock, Ont., is looking for an **experienced principal** to be the administrator of its elementary school, K-8, (249 students, 15 teaching staff), commencing **August 1, 1994**. If you are interested in this opportunity, please send your resume to:

Principal Search Committee
John Knox Christian School
800 Juliana Drive
Box 243
Woodstock, ON
N4S 7W8

Chairperson: Wm. R. Smith, Office: (519) 579-3700, Home: (519) 468-3986, Fax: (519) 579-5003. Applications must be received by **October 22, 1993.**

Toronto District Christian High School
Woodbridge, Ontario
invites applications for the position of

PRINCIPAL

to assume responsibilities starting in the **1994/95** school year.

TDCH is a school of 300 students, Grades 9 through OAC. If you are an experienced administrator and interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **December 15, 1993.** A minimum of five years administrative experience is desirable. Contact:

Mr. Albert Romkema
Chairman - Search Committee
c/o Toronto District Christian High
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8
Tel.: (905) 851-1772

Eh JJ Show

Let's change TV!

Eh JJ Show has just come out on video. We have put three of the better episodes on a videotape, which is now on sale. All of the monies raised from selling this video will be used to make Christian TV shows. **Eh JJ Show** is a TV program of entertainment for Christians. Would you be interested in buying a tape? Our distributor is:

Niagara Church Films
Phone: (905) 382-3131

Events

ISRAEL

The Bible League invites you to join its

BIBLE LAND TOUR
11 Exciting days: February 21 - March 3, 1994
Cost: $2,089.00 p.p., ex. Toronto, Dbl. occ.,
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Personally escorted by:
Rev. John G. Klomps
Executive Director, TBL

For complete information and reservations, please call or write:
The Bible League, Box 1524, Station B., Weston, ON M9L 2Y2
Telephone: (416) 741-2140 or 1-800-363-WORD.

Dominican Republic

The Bible League presents:

MISSION TOUR

The Dominican Republic: January 17-24, 1994
Cost: $849.00 p.p., ex. Tor., Dbl. occ., **Plus Dep. Tax**

VISIT — with your Missionaries — Mission Projects
SEE — Bible Distribution
ENJOY — Christian Fellowship

Second Week Stay Optional — Upon Request
Personally escorted by:
Rev. John G. Klomps, Executive Director, TBL

For complete information and reservations, please call or write:
The Bible League, Box 1524, Station B, Weston, ON M9L 2Y2
Telephone: (416) 741-2140 or 1-800-363-WORD

Sept. '68 25 years Sept. '93

The council and congregation of the **First Chr. Ref. Church, Guelph, Ont.**, thank God for his faithfulness to

Pastor Edward Den Haan

during his 25 years in the ministry.

A reception will be held from **2-4 p.m., on Oct. 30, 1993,** at the First Chr. Ref. Church, Guelph, Ont.

Ephesians 3: 16.

Events

Calendar

Oct. 16 Concert by the "Girls' Choir of Hvidovre," Copenhagen, Denmark. At 8 p.m., Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. Admission $5 p.p. Info.: (905) 682-8311 or 934-5358.

Oct. 16 "Outside Opportunities" seminars for those concerned with reaching people for Christ. Led by Carl Heuss, lay-evangelist from Dallas, Texas. Hosted by Second CRC (Albion Rd.), **Toronto**, Ont. Info.: (416) 741-5587.

Oct. 16 Dedication of The King's College's new campus, 2 p.m., at the KC gymnasium, 9125-50 St., **Edmonton**, Alta. Reception and open house to follow.

Oct. 16 "Netherlands Bazaar" at the Community Centre, **Thornhill**, Ont. For info. call Ge Spaans at (905) 477-1243.

Oct. 16 AODC's 34th annual meeting, John Knox Chr. School, **Brampton**, Ont. Open to all caregivers. Choose from 16 workshops and 16 seminars! Register (fee is $30) by Oct. 4. Contact your deacons or call AODC (905) 646-4511.

Oct. 16 Brass and choral concert, 7:30 p.m., Calvin CRC, **Ottawa**, Ont., featuring "The Osgoode Township Male Choir" and the Salvation Army Citadel Band. Tickets: $5. Info.: (613) 224-1597.

Oct. 16-23 Concerts featuring Dutch panflautist Jacques Marcus and organist Willem van Suydam. All events start at 8 p.m. **Oct. 16:** First CRC, **Hamilton**, Ont. (with the choir "Hosanna"); **Oct. 18:** Can. Ref. Church, **Orangeville**, Ont. (with the church choir); **Oct. 20:** Can. Ref. Church, **Fergus**, Ont.; **Oct. 21:** Can. Ref. Church, **Attercliffe**, Ont.; **Oct. 22:** Maranatha CRC, **Bowmanville**, Ont. (with the church choir); **Oct. 23:** United Church, **Woodbridge**, Ont. (with the church choir). Admission: adults $9, seniors $6, family $25.

Oct. 17 Dutch service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, **Ancaster**, Ont.

Oct. 18-29 CSS's Adriana Pierik in **Lower Mainland**, B.C.

Oct. 20 Hamilton District Ladies Societies meeting, 8 p.m., First CRC, **Hamilton**, Ont. Speaker (and visual arts of) Henriette Hunse, health care director at Mission Protestante au Sahel, Mali, West Africa.

Oct. 21 Fall rally hosted by London region of Can. Fed. of C.R. Women at Bethel CRC, **London**, Ont. Theme: "Walk with God." Speakers: Rev. Robert Hoogendoorn and Eleanor Wood. $3 cover charge. Bring your own lunch.

Oct. 21 Concert organist Prof. Dr. Christoph F. Lorenz (Dusseldorf, Germany) in recital at 8 p.m., Grace Anglican Church, **Brantford**, Ont.

Oct. 22 "Back to God Hour Rally," 7:30 p.m., Redeemer College, **Ancaster**, Ont., featuring Rev. Juan Boonstra, organist John Vanderlaan, the "Ambassadors," and the Salvation Army Hamilton Temple Band. Info.: (905) 332-5970.

Oct. 22-23 Worship conference (vision and direction setting), 7:30 p.m., Zion CRC, **Oshawa**, Ont. Info.: (905) 436-3255.

Oct. 22-24 M2/W2 Alberta annual celebrations. Rev. Stan McKay will speak on aboriginal justice issues. At Lendrum MB Church, **Edmonton**; Foothills Mennonite Church, **Calgary**; and Community Hall, **Gem**, Alta. Info.: (403) 275-6935.

Oct. 23 Concert by organist Ian Sadler and soprano Catharine Henry, 8 p.m., Mountainview CRC, **Grimsby**, Ont. Admission $5 (students $3).

Oct. 23 "Back to God Hour Rally," 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Rev. Juan Boonstra. Music by Leendert Kooij's O.C.M.A. and organist Andre Knevel.

Oct. 23-24 Fortieth anniversary celebrations at Ingersoll CRC, **Ingersoll**, Ont. **Oct. 23:** Banquet at John Knox Chr. School at 6:30 p.m. (tickets $11). **Oct. 24:** Special church service at 10 a.m. Info.: (519) 485-3657 OR 475-4627.

Oct. 23 Eigth annual "Holy Spirit Conference," at Crossroads Centre (QEW & 403), **Burlington**, Ont. Theme: "Set Free." Speakers: Revs. Gerrit Verstraete, Bern Warren and Brian Mahood. Registration: $30 pp. $50 couple. Write to: Chr. Comm. Centre, P.O. Box 215, Station A, Mississauga, ON L5A 2Z7

Oct. 22-24 M2/W2 Alberta annual celebrations. Rev. Stan McKay will speak on aboriginal justice issues. At Lendrum MB Church, **Edmonton**; Foothills Mennonite Church, **Calgary**; and Community Hall, **Gem**, Alta. Info.: (403) 275-6935.

Oct. 23 CLAC's annual fall conference at 5920 Atlantic Dr., **Mississauga**, Ont. From 10 a.m. - 3 p.m. Social contract and federal election issues in the morning. Afternoon speaker: Rev. Andrew Kuyvenhoven. Info.: (905) 670-7383.

Oct. 23 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At Maranatha CRC, **Cambridge**, Ont. Info.: 1-800-567-5560.

Oct. 27 "Shalom Manor Annual Volunteer Appreciation Day," at Shalom Manor, **Grimsby**, Ont. Theme: "Confidentiality." Info.: (905) 945-9631.

Oct. 30 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At Calvin CRC, **Ottawa**, Ont. Info. 1-800-567-5560.

Oct. 30 Special meeting of "Christian Rainbows," 10 a.m.-3p.m., at the CRC, **Ingersoll**, Ont. (King St. W.). Theme: "New developments in psychiatric medications and care." Especially for family and friends of the long-term mentally ill. Pre-registration ($7) required. Call (519) 631-0307 or (905) 639-1075.

Oct. 31 Combined Reformation Day worship service, 6:45 p.m., Dundas St. United Church, **London**, Ont. Speaker: Rev. David Feddes. Offering: the Back to God Hour. Theme: "Rejoicing in Hope." Info.: (519) 451-0270 or 633-5399.

Oct. 31 City-wide hymn-sing, 8 p.m., First CRC, **Sarnia**, Ont.

Nov. 1 Tenth annual "Senior Citizens' Day," 9:30 a.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. John Vriend on "Christian Education." Music and audience psalm sing in the afternoon. Lunch $8 p.p. To register, call (905) 648-2131.

Nov. 5 "Christian Festival Concert" by the choirs and brass of the OCMA, conductor Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Soloists: Clara de Vries (soprano), Klaas Jan Mulder and Andre Knevel (organ and piano). Seating is limited. For info. and tickets call (416) 636-9779.

Nov. 5-6 "FirstFruits Conference," First CRC, **Calgary**, Alta.

Nov. 5-16 CSS's Harry Houtman in **Alberta**.

Nov. 6 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At Durham Chr. High School, **Bowmanville**, Ont. Info.: 1-800-567-5560.

Nov. 6-7 Fortieth anniversary of the Chr. Ref. Church, **Alliston**, Ont. **Sat.**: special program at 7:30 p.m. **Sun.**: worship services at 10 a.m. and 7 p.m.

Nov. 11-Dec. 13 Art exhibit by St. Catharines artist George Langbroek, Art Gallery, Redeemer College, **Ancaster**, Ont. Official opening on Nov. 11, 8 p.m.

Nov. 12 The King's College's annual meeting, 8 p.m., at the new location in **Edmonton**, Alta. Speaker: Dr. Brian Martin. Refreshments. Everyone welcome!

Nov. 12-13 "FirstFruits Conference," The King's College, **Edmonton**, Alta.

Nov. 13 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At First CRC, **London**, Ont. Info.: 1-800-567-5560.

Events

" SET FREE "

IS THE THEME FOR THE 8TH ANNUAL

HOLY SPIRIT CONFERENCE

SAT. OCTOBER 23, 1993

NEW LOCATION
CROSSROADS CENTRE (HOME OF
100 HUNTLEY STREET)
1295 NORTH SERVICE ROAD
(AT QEW & 403 INTERCHANGE)
BURLINGTON, ONTARIO

SPEND THE WHOLE DAY IN THE "SCHOOL OF THE HOLY SPIRIT " AND BE SET FREE.
*1.*SET FREE to serve in the Kingdom (Gerrit Verstraete)
*2.*SET FREE from Bondage and Fear(Bern Warren)
*3.*SET FREE in the Spirit (Brian Mahood)
SPECIAL INTERCESSION with Barbara Forsdike
WORSHIP: Bruce Burrows, Colleen Reinders
SPECIAL MUSIC: Bernice Stegenga

REGISTRATION $30.P.P. (GROUP RATES AVAILABLE) REGISTRATION STARTS 9:00 AM

YOU CAN REGISTER BY PHONE
CALL HEATHER AT (905) 822-1244

A CHRISTIAN COMMUNICATIONS CENTRE
CONFERENCE TEACHING THE NEW TESTAMENT
SPIRIT-FILLED WAY OF LIFE

40th Anniversary

1953 **1993**

The Alliston Christian Reformed Church hopes to celebrate its 40th anniversary on the 6th and 7th of November.

Former members and friends are cordially invited to attend a Saturday evening program at 7:30 and to worship with us on Sunday at 10:00 a.m. and 7:00 p.m.

News

Growing grain 'more meaningful than writing cheque'

Irene Bom, with files from FP news services

KITCHENER, Ont. — City Christians are paying their farm cousins to grow crops to donate to hungry people in other parts of the world.

In Blyth, Ont., Fred Vandersterre of the Christian Reformed Church persuaded members of the local United, Anglican, Roman Catholic and Church of God congregations to cover the cost of growing 4.6 hectares of corn and 1.2 hectares of barley.

Local companies donated the land and seed and cut their prices for fertilizer, fuel and pesticides.

Church groups across the country are responding to world hunger by growing crops on donated land and giving the proceeds to the Canadian Foodgrains Bank. This year's 16 growing projects range in size from five to 114 acres.

Jean and Art Bennett of Seaforth, Ont., head a project that involves all congregations in their community.

Six farmers all turned out the same day to till and plant the field and "they had great fun working together," says Jim Papple, a Seaforth-area farmer.

Papple is Ontario co-ordinator for the bank, which began on the Prairies in the 1980s. From the 1989 harvest, 8,000 tonnes were donated to the bank. By last year the total had grown to 22,000 tonnes and then to 100,000 tonnes after the Canadian International Development Agency matched cash and grain donations on a four- to-one ratio.

Paul VandeKamer, a member of Forest Hill United Church near Kitchener, Ont., says he had no trouble finding volunteers for the project.

"People are hungry for something meaningful, more than just writing a cheque," he says.

PHOTO: CANADIAN FOODGRAINS BANK

Everyone pitches in at the Collingwood/Stayner project to grow grain for the Canadian Foodgrains Bank.

Storytellers talk of taming a lion

Nandy Heule

ST. CATHARINES, Ont. — God really created human beings because he likes a good story, said Canada's bestselling author and foremost tale- spinner for young children.

Robert Munch recently told about 100 teachers, writers, and parents attending a workshop here that it's not up to him to enlighten his young listeners about truth or evil. Instead, his stories show that "people fight, but still get along," he said.

Regardless of his philosophies about life, this author, whose 25 books have sold 16 million copies around the world, might offer some invaluable insights to parents and (Sunday school) teachers trying to tell God's stories to their little ones.

Munch said storytelling is like taming a lion: if you don't watch it, you get eaten. A storyteller has to respect his or her audience or risk losing it, he said.

Don't worry about plot

When adults tell stories to young children, the adult preoccupation with plot and character development is the main reason why the kids end up wiggling, whispering and interrupting. It's the main reason why the teacher gets "eaten."

"Kids don't care about plot," said Munch, who obviously loves children and employs a secretary to answer the 10,000 letters they send him each year.

Children up to about Grade 4 especially enjoy "participation stories." These stories include many "big and slow" gestures, sound effects, and "choral responses" where kids join in, said the soft-spoken Munch.

Work on identification

Moreover, the young listeners have to be able to identify with the story's character and his or her situation in life, he said. Parents and teachers might follow Munch's advice and use the suggested three-second long gestures and sound effects when telling Bible stories.

However, it might be more of a challenge to help youngsters identify with biblical characters. After all, what has a Canadian pre-schooler in common with fishermen, tax collectors and olive branches?

Helen Porter, another prominent Canadian storyteller at the St. Catharines workshop, says she tells many biblical stories in the first person. It makes the story more real, she says.

For example, one way to help children identify with a biblical story might be to retell the story by taking the perspective of someone who could have been an eye witness. (Have you ever tried to tell the story of Jesus feeding the 5,000 by making the boy with the two loaves and five fishes the narrator?)

Grade school children start enjoying more complex stories that include a surprise element, minor taboo violations, and parent-children conflict, Munch said.

Layers of appeal

"A really good story is much like a layer cake," he said, explaining that it includes storytelling elements that keep different-aged children mesmerized.

He said he writes his stories specifically for North American children. His stories "don't fly" in countries like Spain or Italy where children who contradict their parents can expect a spanking. Parents with rigid views on parental authority don't like my books and don't buy them, he said.

Two hundred dreams

Some of Munch' more gentle stories include "Millicent and the Wind," which is about a lonely girl who plays with the wind, and "Angela's Airplane," which tells of a girl who wants to be a pilot (both Annick Press, Toronto.)

Robert Munch, from Guelph, Ont., started his career as a worker at a daycare centre where he discovered his storytelling talent. He said he has to dream up about 200 stories to produce one winner.

Helen Porter grew up in a minister's home where she received wide exposure to biblical stories. She has told her tales at over 2,000 schools, libraries, prisons and art galleries.

News Digest

Irene Bom, column editor

Love in statistically-right places

OTTAWA (CP) — Single women should look for a mate in Grand Centre, Alta. Men should try their luck in Cobourg, Ont., says Statistics Canada.

Using the 1991 census, analyst Rob Riordan suggests unmarried men abound in Grand Centre, with 134 males per 100 females; Fort McMurray, Alta., with 131; Kitimat, B.C., with 128; Labrador City, Nfld., with 125; and Thompson, Man., with 125.

Single women are proportionately more numerous in Cobourg, where there are 68 males per 100 females. Lindsay, Ont., Tillsonburg, Ont., St. Hyacinthe, Que., Yorkton, Sask., and Camrose, Alta., are close behind with 69 males per 100 females.

Mark that car

TORONTO — Those planning to put personalized license plates under the tree this Christmas should head to their local licence issuing office before next Friday, reports the Ministry of Transportation.

The personalized plates, first introduced in 1983, may have from two to six characters — made up of any combination of letters and up to two numerals.

Combinations which have already been chosen or are deemed to be in questionable taste are excluded.

Dying young in Canada

NEW YORK — The homicide rate for Canadians between 15 and 24 is second only to the United States among industrialized nations, according to a study issued by the United Nations Children's Fund, reports *Maclean's*. The study also noted that young Canadians are committing suicide at rates exceeded only by Australia and Norway.